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VOLUME 36—No. 3 MARCH, 1930

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, Preacher's Illustrator, and The Whitened Fields.

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Official Organ of the Bible League of North America

ESTABLISHED IN 1889

Pacific School of Religion Berkeley, Calif.

Evolution's Need of a Self-Starter

By Thomas H. Nelson, LL.D., Chicago

If ever nothing was, nothing could ever be;
For nothing excludes everything, as any one can see.
There'd be no one to work and nothing to work with;
No substance, life or light or law, or shadow or a myth;
Unbounded empty space, dark, soundless, cold as death,
No God to hover o'er the place, no air to furnish breath.
Who'd start a cosmic law amid this boundless void,
Beget the heavens, earth, light, heat, air and all things now enjoyed?
Your evolution bug himself would have to make
From nothing, through and by the same, a job to undertake.
All creatures it must build, without a sire or dam.
This evolution business seems to need "The Great I Am."
It has abundant cranks, big, little, plain and queer,
But a self-starter's needed bad, to make the system clear.
Matter and force and law and differing life and blood
All call for a *self-starter* sure and one as great as God.

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THE BIBLE CHAMPION

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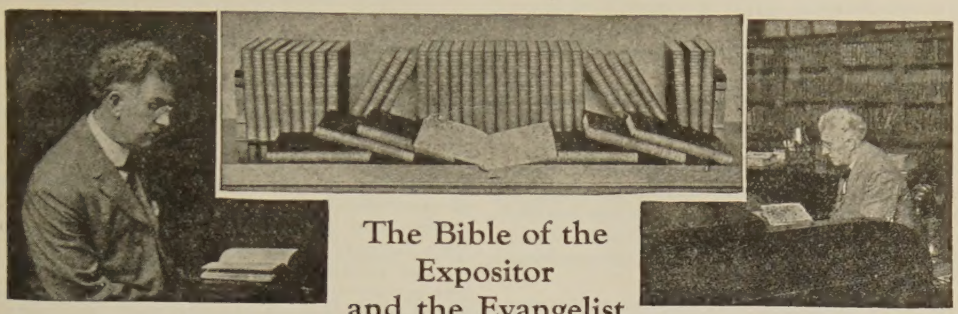

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EDITORIAL

The Reason of Evil and Satan's Existence Made Clear

THE modern objection to the Mosaic account of the Adamic fall is most unreasonable and proves either the ignorance or atheistic animus of the objectors. True reason sees this natural and simple story to be true, not only of the first pair, but of nearly every one else as well.

There was a time in the early, youthful innocence and infant ignorance of all men, when we lived in an Eden of innocence and a Paradise of native purity, "Naked yet unashamed." In our constitutional religiousness we were in harmony with heaven and in tune with Deity. We walked with God and did not know right from wrong.

But we were early told by our elders not to do certain inexpedient and harmful things, and at this restraint and imaginary invasion of our rights, we sophistically chafed, if not openly rebelled. "The knowledge of Good and Evil" was eventually acquired and then we deliberately did the prohibited wrong. We first "ate the forbidden fruit."

The result was self-condemnation, a sense of guilt and divine disfavor and spiritual death. A sad and terrible awakening from our sophist state was ours. Our Paradise of purity was polluted, our Eden of innocence was forfeited and we felt that *"A Flaming Sword of Wrath"* in self-condemnation was "driving us out" into a cold and feelingless world.

The human family must needs be instructed in both good and evil, in virtue and vice. They need an education on both the right hand and on the left; or else the Omniscient and Omnipotent Author of Nature would never have deliberately placed the tree of knowledge of good and evil in the garden.

Surely His omniscience could forsee the results and His omnipotence could have prevented the fall, were it not for this need of a voluntary virtue and a personally chosen chastity to make a free human sovereign.

We need experience rather than theory to be strong, and then we will find that man redeemed is mightier than man unfallen, and that personal experience is more valuable than untried innocence.

The fall of man was essential to his highest rise, and what fools prate about in Adam's temporal loss, philosophers see to be a necessity and humanity's eternal gain. The educational influences flowing out from the sufferings of sin, and the discipline derived from defeat, disease and death, make the devil our unintentional friend, through the overruling providence of God. The divine intention is to make the blight of sin a blessing in its last analysis, and change the offense into an educational virtue.

There is no other excuse for the divine permission of the origin of evil and the continued existence and freedom of the devil. Omniscience could plan and omnipotence could kill or bring about a perfect present defeat of the devil if it were best, but where then would good be schooled, or where would independent virtue receive an education if there were no vice to oppose her?

We need the education of an issue, manhood is manufactured in the battle, character is created in the conflict. Our antagonists, whether human or satanic, are our unintentional educators and helpers because they toughen our muscles, steady our eye, strengthen our purpose and arouse and call forth our latent resources.

The only justification of Deity in allowing the continued strain in the fight with wrong, is the schooling of the individual soul in the love and choice of right.

There is a reason in this period of probation for all that God permits, as well as what

he directly does; and all the reasons that called for permission to the devil's existence and activities originally, call yet for permission to his continued emancipation, in spite of his legal condemnation for the crucifixion of Christ. His liberty and his lies are a necessity to man's moral probation, and necessarily will be co-existent and co-extensive with that same probation.

Till human probation ends, his just judgment and his commitment to prison, "In outer darkness" are suspended. The freedom of this moral anarch of the pit, forms the very same test for all and every man, which Adam and Eve had, of believing God's word and obeying Him, or listening to the devil's lying sophistry and disobeying God, as Adam and Eve did, with similar moral and physical consequences.

Real faith in God today is actually to believe that Satan is perfectly defeated in the gospel and that all things and all power, are given unto Christ, and through His atonement they are given to us by faith. We should claim them fully and act out our faith in spite of the devil's bluffing lies. God says our "faith is perfected by (our) works."

All men regret the Adamic blunder, in being unbelievingly fooled by the devil's lying sophistry into disobeying God, yet the great fact of their probation is, that they are largely doing the very same thing themselves. This is why God says of Satan "he deceiveth the whole world." Though legally defeated and while his pending judgment is suspended, he will yet make one final and mighty but vain effort, through the coming anti-Christ, to regain control of the earth.

Man, to be God-like, must "know" the evil, to know how to hate it for its revealed character and consequences. He must also "know" the good, to see a reason for loving and cleaving to it, for its nature and results. The authority to correct implies the responsibility to instruct. This God assumes and does.

If there were no possibility of vice there could be no such thing as virtue. The one exists only in contrast to the other.

In the realm of free, moral character building, evil must be a possibility or good must be an impossibility. Free moral character is the strength acquired in the conflict with evil. Therefore the possible existence of evil, as the existence and freedom of Satan, is necessary to the development of free, moral character today.

It is the recognition of moral principle and the contention for right against wrong, that begets a truly rewardable and commendable individuality. To obtain health, the laws of health must be studied and obeyed, for disease is a possibility; and a breach of civil law brings penalty because of responsibility. The moral realm is no exception.

There are difficulties in every realm, but a harvest of desirable fruits is nature's reward for overcoming them.

Rewards derive their right to exist from the possibility of punishment being secured. But how could there be just punishment where there were no moral responsibility, or possibility of choice or failure?

Where would virtue find a field of exercise and development if vice were an impossibility? Our *ability* to be devilish is the glorification of our *purpose* through Christ to be divine, and the possibility creates the responsibility.

It takes the hard problems and the possibility of failure to make the scholar. It takes the storms and dangers to make the true, experienced sailor. It takes the conflict, with the potentiality of dire results to develop the heroic and experienced soldier. It takes the sufferings in the conflict with sin's encroachment to make the saint. Without the existence of sin, sanctity would be a non-entity.

Instead of untried innocence, man is to be possessed with intelligent and victorious experience, the God-like faculty of perfect moral knowledge. When man has fought his way back through faith, by grace, to a chosen chastity and a voluntary virtue from the wounds of sin, he will know what his untried brother can never fully know. He will be able to sing a song of redemption in which even angels cannot join.

No wonder the apostle said, "Oh, the depth of the riches both of the wisdom and knowledge of God!"—*T.H.N.*

THIS IS FINE! *Thank you!* Our good friend, the Reverend John A. Grose, on receipt of the January number, wrote us: "Congratulations! Since the contents of the CHAMPION could not be improved on you had to improve the outside. Well, it does not detract from a good picture to put it in a nice frame, so we will not object to the nice, bright cover of the CHAMPION."

The Barren Fig Tree

A VALUED friend of the CHAMPION asks us to explain why our Lord cursed the fig tree, as is related in Matt. 21:18-20 and Mark 11:12-14. "Why did He curse the tree when He knew it was not the season for figs?" questions our correspondent.

We have consulted many authors on the subject, including writers of commentaries, Bible encyclopedias and dictionaries and works on Biblical difficulties. The problem is solved by a study of the natural history of the fig tree. From Buckland's *Universal Bible Dictionary* and Schaeffer's *Lutheran Commentary on Matthew* (cf. both *in loco*), we learn that with the fertile fig tree the fruit appears before the leaves. To quote directly from Buckland:

"The fig tree of Mark 11:13 was cursed by our Lord for its pretentiousness; for it must be observed that in this tree the fruit comes first, and not the leaves, and a tree with leaves, as this one had, *ought* to have had fruit. If a fig tree with leaves has no fruit at all, it will be barren for the season."

Says Dr. Schaeffer in the above-mentioned commentary:

"The foliage was developed *after* the fruit had been formed, and was, accordingly, an indication that the latter was nearly ripe." In Mark 11:13 "the time of the figs" means the time of the fig gathering, not of the ripening; it refers to the early, fig harvest. "Under these circumstances," Dr. Schaeffer continues, "any passenger, on seeing such early leaves, might reasonably expect to find figs on the tree. The absence of fruit in this instance, accordingly, proved that the tree was barren. It was thus an image of the hypocrites whose leaves (professions) only promise or pretend that fruit (religious principle, faith) has already been formed."

An enlightening article by Dr. Ernest W. G. Masterman, Medical Superintendent of the English Mission Hospital in Jerusalem, appears in Dr. James Orr's *The International Standard Bible Encyclopedia* (see the article on the fig tree). He tells us that about the end of March the fig trees begin to put forth their tender leaf buds, and at the same time, in the leaf axils, appear tiny figs. They develop with the leaves up to a certain point, until they are about the size of small cherries, when they fall to the ground. These early figs are known as *taksh,* and are often eaten as they fall from the trees. Sometimes they are exposed for sale in the market of Jerusalem. To quote Dr. Masterman directly:

"The miracle of our Lord (Matt. 21:18-20; Mark 11:12-21), which occurred in the Passover season about April, will be understood (as far as the natural phenomena are concerned) by the account given above of the fruiting of the fig tree, as repeatedly observed by the present writer in the neighborhood of Jerusalem. When the young leaves are newly appearing in April, every fig tree which is goingg to bear fruit at all will have some *taksh* ('immature figs') even though 'the time of figs' (Mark 11:13, Auth. Ver.) *i.e.,* of ordinary edible figs—either early or late crop—'was not yet.' This *taksh* is not only eaten today, but it is sure evidence, even when it falls, that the tree bearing it is not barren. This acted parable must be compared with Luke 13:6-9; *now* the time of judgment was surely coming, the fate of the fruitless Jewish nation was forcibly foretold."

Now let us see the situation clearly. It was in April at the time of the Passover. The fig trees were beginning to put forth their leaves. Therefore the earliest fruit—what Dr. Masterman calls the *taksh*—might be rightly expected to have appeared on every fig tree bearing leaves. In an especially sunshiny spot Christ noted a fig tree lush with foliage by the wayside. It was not yet the time for the ordinary edible figs to appear, but He had a right to expect the *taksh* there, which was also fit to eat if one were real hungry. But he found no fruit of any kind on the tree; therefore the tree was a barren one. For that reason he brought a blight upon it, and the next morning, when Christ and His disciples passed that way, its leaves were all withered, so that the disciples marvelled. There was nothing inconsistent, therefore, in what our Lord did; that is, nothing out of harmony with the natural history of the fig tree.

But what was Christ's purpose in this rather extraordinary act? It was an *acted parable.* Christ gave His disciples many spoken parables, but this was an acted one, meant to impress deeply the lessons He wanted to teach.

One of these lessons was intended to teach the need and power of faith. This is shown by the context that follows in the record according to Matthew. If the disciples had faith, they could do greater wonders than this; they could even remove mountains. While the apostles never removed literal mountains, for that would not have been necessary; yet, on the day of Pentecost and afterward, they did re-

move mountains of unbelief and opposition. And these early marvels of the Christian church were always accounted to the faith of the apostles.

Another lesson of the fig tree was that empty profession is of no value, however showy and promising. The old gospel song, "Nothing but Leaves," has been very effective in rebuking people for hypocrisy and ostenation in religion. To impress this important lesson, Jesus, like a true teacher, used a concrete object method. It has come down through all the centuries with its powerful appeal for people to be genuine, and not to make profession where there is no possession.

Another lesson may be legitimately drawn from this incident. It proved that Christ was the master of the natural realm. Just as He was able, by a mere command, to still the tempest on the Sea of Galilee, so He could command the vegetable world, and it had to obey Him. He did not blight the tree from a feeling of resentment, for that would have been contrary to His nature, but for the purpose of teaching His immediate disciples, and all the world through them, that He was the Lord of nature, and that an empty profession of religion could not deceive Him. Says Dr. J. R. Dummelow, in his *One-Volume Bible Commentary* (p. 695):

"The curse of perpetual barrenness pronounced by Jesus upon the fig tree, *i.e.,* upon Israel, has received a signal fulfilment. In the time of Christ it was an active missionary religion, making thousands of proselytes in every province of the empire, and leavening religious thought far beyond its own borders. Now it enrolls no proselytes."

Many years ago Neander commented on this striking miracle by saying: "If the miracles generally have a symbolical import, we have in this case one that is *entirely* symbolical. The fig tree, rich in foliage, but destitute of fruit, represents the Jewish people, so abundant in outward shows of piety, but destitute of its reality. The vital sap was squandered upon leaves." Neander also points out the fact that the Old Testament prophets sometimes conveyed instruction by symbolical acts.

We cite another quotation from Dean Plumptre, the great Biblical commentator, who says: "From the lips of one of like passions with ourselves, the words used by Christ might seem to be the utterance of impatient disappointment. Here they assume the character of a solemn judgment, passed, not so much on the tree, as on that of which it became the representative. The Jews, in their show of the 'leaves' of outward devotion in the absence of the 'fruits' of righteousness, were as the 'barren tree.'"

Thus we see that this miracle, though somewhat exceptional in the life of our Lord, was not "an expression of personal annoyance," as some one suggests, but a most impressive symbolical act meant to teach a vital lesson in religion, namely, that mere outward show is of no avail in the sight of God, but that the "fruits of righteousness" are what He looks for in His people.—*L. S. K.*

Bettering a Battered and Broken World

EVERY age has its own dangers, defeats and disasters. Ours is no exception. Every righteous cause has to fight for its life. The mettle of which we are made has abundant testing. The big concern for us as disciples of Jesus Christ is the question, what are we doing to better this battered and bruised world and what is our attitude and action toward the splendid causes calling for advocacy and support.

Our age is active but not aspirational. Safety first is the current slogan while at the same time peril lurks at every corner and keeping alive means keeping alert and awake. We resolve but we resolve feebly. We hit but we hit softly. Peace is preferred to principle. We palliate faults to save the discomfort of struggle.

We have opinions but convictions are scarce as hen's teeth. Personality is static and not ecstatic. We grow flabby while we procrastinate. Love is platonic but not fervent. Purpose, pep, and passion yield to a sleepy self indulgence.

Our Christianity is opiated by negations and interrogations. As proponents of reforms we expect little and grow alarmed when the revolution reaches progressive proportions. We expect little and get it. There is plenty of languor but where is the righteous anger the gross injustices of the day should call forth. We had rather yawn than sound an alarm.

We ask how we can barely squeeze into Heaven rather than how we can do a man's job. We are asking about the irreducible minimum of Christian Faith instead of seeking the soul-filling maximum of Christian Experi-

ence. We seek sophistication rather than sanctification. Our victories are meager because our attack is timid. We recline and decline when we might climb. We know the right but shrink from the fight that alone can win.

We really would like to go over the top but shrink from the danger and stay in the trench. We balk where we should walk. We seek serenety when we need surgery. We poultice when we should probe.

We are strong on statistics but short on dynamics. We are resigned when maligned because of a weak state of mind. We are busy but not with the King's business. We are hurried and harried but have no time to help. We are going, to be sure, but the Lord knows where.

We follow the line of least resistance and that is what makes both creeks and character crooked. It is an age of material mastery but moral defeat.

Now all this must be changed if changed at all, by disciples of Jesus who have caught the vision of victory. The massive certainty of success never left Jesus Christ. He moved straight as an arrow to Calvary because through it He saw conquest.

Faith in the sin-destroying, storm-defying, grave-emptying and Heaven-filling Christ is the one and only thing that can put power into personality and master the miseries of this or any other age. The follies, foibles and foolishness of today can be changed to sane thinking and heroic doing by closer comradeship with Jesus Christ our Lord. A passion for goodness is always the prelude of greatness. Seas divide, rivers part and mountains bend before the Christ-filled will and the heart impassioned with God-given love.

The youth of today hold in their own souls the secret of tomorrow's greatness. The Christian Endeavor Society of today is the Church of tomorrow. Take your religion seriously. Stand true to the Hero of Calvary and His Church. —*A. Z. C.*

The Company of the Redeemed

(Revelation, Chapter VII)

IN ONE of the visions given to John on the Isle of Patmos, a vision which signified the approach of the great day of wrath, he beheld four angels standing on the four corners of the earth holding in check the four destroying winds whereby the world-wide judgments of God were about to be executed. He saw also another angel coming from the East having the seal of the living God, and heard the latter cry with a loud voice to the four angels who were holding in restraint the destroying winds, saying, "Hurt not the earth, neither the sea, till we have sealed the servants of our God in their foreheads" (Rev. 7:1-3).

The wind is sometimes gentle and balmy, and sometimes bracing and invigorating; but when it takes the form of a hurricane, a tornado or a cyclone, it is one of the most destructive and devastating of all the powers of nature. Therefore the Bible uses the wind as a symbol of divine judgment in irresistible action. We read, for example, that God threatened to raise up against Babylon "a destroying wind" (Jer. 51:1). That particular "wind" came in the form of a devastating advance of the armies of Medes and Persians that swept everything before it. Again in Jeremiah 49:36 the divine judgment that were rushing upon Elam from every side are referred to as "the four winds from the four quarters of heaven." Later on, Daniel saw "the four winds of heaven" striving upon the great sea; and the context shows that the vision signified the execution of God's judgments by the rush of mighty armies (Dan. 7:2). In Zechariah 6:1-5 the revealing angel explains that the four chariots seen by the prophet in his vision represented "the four winds of the heavens."

It may be expected therefore that, in the approaching day of the execution of God's final judgments upon a world which has spurned His salvation and refused allegiance to His King, the armies of powerful and ruthless nations will take a leading part. This expectation is strengthened by the fact that, in Revelation 20:8, the nations that occupy "the four quarters of the earth" are symbolically called "Gog and Magog" (as in Ezekiel 38:2), and are said to be marshalled by Satan in person, he being now "loosed" from the restraint that had been up to that time imposed upon him. In this connection it is pertinent to recall that there are at this present time (November, 1929), many millions more of trained soldiers available for immediate service among the "civilized" nations (which are trying to tie one another's hands by means of peace pacts and

similar wisps of straw) than there were before the war of 1914; and to recall also that, with the agencies and instruments of destruction that have been perfected during the last decade, "the next war" (which many are already discussing) will be unprecedentedly destructive and unprecedently merciless.

But that is not our present subject; for we propose in this article merely to consider what is written concerning the company of those who, at the time of the approach of the last judgments, are sealed in their foreheads with the seal of the living God.

The significance of this sealing is clearly indicated by the vision of Ezekiel, where those who had a mark on their foreheads were spared in the judgment then about to be executed. Similarly those who belong to Christ are *sealed unto the day of redemption* by the Holy Spirit of God (Eph. 4:30).

The Hundred and *Forty* and *Four Thousand.*

This sealed company, who are thus conspicuously designated as the Lamb's own peculiar property (who "belong to Christ," Mark 9:41), comprises "*an hundred and forty and four thousand of all the tribes of the children of Israel*" (v. 4); and it is evidently the same company that is seen again at the beginning of Chapter XIV, where we read: "And I looked, and lo, a Lamb stood on Mount Zion, and with him an *hundred and forty and four thousand having His Father's name written in their foreheads.*"

We are fully warranted, I think, in taking this company as representing "the Israel of God" in its totality of perfect completness; for commentators of all schools are agreed that numbers in Revelation have a symbolical, rather than an arithmetical, significance; and usually the significance of a symbolical number can be readily ascertained from the Scriptures. And so in the present instance; for the number *twelve* is definitely associated in Scripture with the people of God, as evidenced by the twelve tribes of the Old Testament and the twelve apostles of the New. In this vision the meaning is emphasized by the fact that of each of the *twelve tribes* the number of sealed ones is given exactly *twelve* thousand. Thus, in the total the number twelve is multiplied by itself and then by one thousand (the number of fulness and finality) as in Chap. 20:1-7, and 21:16).

It is to be observed, by way of contrast, that when the tribes of Israel were numbered by Moses at the beginning of their wilderness journey and again at the end thereof, the totals came out all ragged and uneven; whereas here they emerge in the perfection of regularity and completeness.

Therefore we are warranted in taking the meaning of the vision to be that, ere the final storm of the wrath of God breaks upon the world, the entire "Israel of God," perfect and complete to the very last member, is to be gathered out of the way of the destroying winds. It is doubtless the fulfilment of Christ's own prophecy: "And He (God) shall send *His angels* with a trumpet and a *great voice;* and they shall gather together His elect *from the four winds* (*i.e.* from out of the path of those winds) from one end of heaven to the other" (Matt. 24:31).

The remarks of one of the older commentators will be helpful at this point:

"The sealing refers to the entire duration of the Christian era, even to its final completion. Therefore it has not yet lost its significance. And for the present time in particular it is full of consolation, as the sixth seal is beginning to be realized in a manner never seen before" (and much more so now than when this comment was written). "The plagues against which the sealing guarantees security threaten alike all who have been redeemed by the blood of Christ, out of every kindred, and tongue, and people, and nation; not a word being said as to any separate division of Jewish Christians" (Hengstenberg).

And Bossuet comments as follows:

"It is necessary to understand in the numbers of the Apocalypse a certain mystical sense, to which the Holy Spirit seeks to draw our attention. The mystery we are to learn here is that the number *twelve,* sacred both in the Synagogue and in the church, because of the twelve patriarchs and the twelve apostles, is multiplied by itself in order to make twelve thousand in each tribe, and twelve times twelve thousand in all the tribes together, that we might perceive the faith of patriarchs and apostles multiplied in their successors; and that, in the solidity of a number *so perfectly square,* we might see the eternal immutability of the truth of God."

The Family of Jacob.

Jacob's family has a wonderful place in Scripture and in the purposes of God; but the history of the natural Israel ended in failure and disgrace, and hence we must need look to "the Israel of God" if we would see the fulfilment of all the expectations raised by God's dealings with "Israel after the flesh." For truly, "Israel hath not obtained that which he seeketh for; but *the election* (the nucleus of the

rue Israel) *hath obtained it,* and the rest were blinded" (Rom. 11:7).

As given in our chapter (Revelation VII) he listing of the twelve tribes has several peculiarities. Dan and Ephriam are omitted altogether; and the number *twelve* (which, as we have seen, is of the essence of the matter) s made up by including the names of Joseph (along with that of Manasses, his son) and of Levi. This peculiarity is sufficient in itself to show that we have here a symbolical, and not an historical, "Israel."

What is the reason for this particular and peculiar listing of the names of the twelve tribes? My suggestion is that the explanation is to be found in the significance of the twelve names here listed; and that in those meanings we get an idea of the qualities that will characterize the people of God in the perfection of their redeemed humanity. Let us then, with this thought in mind, briefly notice the meanings of the twelve names embraced in this list.

1. *Judah.* This name signifies *Praise,* as it is written, "Judah, thou art he whom thy brethren shall praise" (Gen. 49:8); and it is manifestly appropriate that, in the listing of "the whole family" whom God had chosen in Christ before the foundation of the world, and "to the *praise* of the glory of His grace" (Eph. 1:4-6; 3:15), the leading place should be given to Judah.

2. *Reuben* comes next, the meaning of his name being, *"Behold, a son."* This name appropriately follows that of Judah, since every one of this praiseful company is a son of God.

3. *Gad* is next in this list, though he was seventh in the order of birth. His name signifies a *Troop,* that is an exceedingly numerous company. This gives us to understand that we have here a vision of the *"many sons"* whom God is now "bringing unto glory" by Christ "the Captain of their salvation" (Heb 2:10). In the next succeeding vision the company of the redeemed appears as "a great multitude which no man could number" (v. 9).

4. *Next* comes Asher, which means *happy* or *blessed.* This name belongs to every one of that great "troop" of "sons."

5. *Nephthalim* is next in order. This name signifies *wrestlings.* At the birth of this child Rachel exclaimed, "With great *wrestlings* have I wrestled with my sister, and have *prevailed"* (Gen. 30:8). As one of the designations of the family of God this name reminds us that they all have, by grace, overcome or "prevailed" over their adversaries. They all are *overcomers.*

6. *Manasses* comes next. He was born to Joseph in captivity. "And Joseph called the name of the first-born *Manasseh* (Forgetting); for God, said he, hath made me *forget* all my toil, and all my father's house" (Gen. 41:51). Likewise every child of God will have forgotten his connection with the house of his father, Adam. It is appropriate to recall at this point the words spoken to the bride in Psalm 45:10. "Hearken, O daughter, and consider, and incline thine ear; *forget* also thine own people, and *thy father's house."*

7. *Simeon* follows next. His name means *hearing.* At his birth his mother said, "the Lord hath *heard"* (Gen. 29:33). Every member of the household of faith can claim this name also; for "faith cometh by *hearing;"* and they have each and all been given the hearing ear to receive the word of the truth of the gospel.

8. Then follows *Levi,* meaning *joined,* which reminds us of the blessed truth that every one of the redeemed is *"Joined unto the Lord"* (I Cor. 6:17).

9. *Issachar* is next. His name signified "a hire" (Gen. 30:18), that is, something for which *a price has been paid.* This name also belongs obviously to those to whom it is written, "Ye are not your own; for ye are *bought with a price* (I Cor. 6:19, 20).

10. *Zabulon* comes next. His name means *dwelling* (Gen. 30:20); and it also is appropriate to the people of God; for they are "builded together for an *habitation of God"* (Eph. 2:22), even as God has said, "I will *dwell* in them." Likewise we recall that, in the closing scenes of the Apocalypse, John hears a great voice out of heaven saying, "Behold, the tabernacle of God is with men, and He will *dwell* with them" (Rev. 21:3).

11. We come now to *Joseph,* whose name means *"adding."* This name may be variously applied. One thought involved in it is that of *growth* and *fruitfulness.* "Joseph is a *fruitful bough,* . . . whose branches run over the wall" (Gen. 49:22). Likewise to the people of God it is written, "Ye have *your fruit* unto holiness" (Rom. 6:22). And we recall the words of Christ, "I *Am* the Vine, ye are the branches; He that abideth in *Me,* and I in him, the same bringeth forth *much fruit"* (John 15:5). And those branches did indeed run over the "wall of partition," which for many centuries had kept Jews and Gentiles apart. The fulfilment of the meaning of Joseph's name began practically at Pentecost; for it is recorded that "The Lord *added* to them daily such as were being saved" (Acts 2:47, *lit. trans.*).

12. The name of *Benjamin* completes the

list. His mother named him *Ben-oni,* which signifies *Son of my Sorrow;* but his father called him *Ben-jamin,* meaning *Son of my Right Hand.* This two-fold name foreshadows the Lord Jesus Christ in a remarkable way. For He was as it were the last born of Israel, and He came forth when Israel was approaching her period of hard travail and was at the point of death. Benjamin was born when "there was but a little way to come to Ephrath," which was to be the birth place of Christ (Gen. 35: 16, 17). And He, moreover, was both the Son of His mother's sorrow, as foretold by Simeon, "Yea, a sword shall pierce through thine own soul also," and also was the Son of God's *"right hand"* (Acts 2:33). And that two-fold name is appropriate indeed as the final designation of the entire Israel of God, all of whom are the sons of Christ's sorrow, the fruit of the travail of His soul, and are the sons of the right hand of His power, whereby He has saved them from their enemies and exalted them to the highest heaven.

This important subject is treated at greater length in the writer's book, *The Patmos Visions* (Hamilton Bros., publishers, 120 Tremont Street, Boston, Mass.), but enough has been said to make evident that the names of the twelve tribes of Israel are prophetic, and that they all have their fulfillment in the redeemed Israel of God.—*P. M.*

A Principle of Much Practical Significance

FOR unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away." This saying sums up, expresses in a sentence, what our Lord sought to teach us by the parable of the talents. The principle it inculcates is of the highest importance. We live in a world in which what we use tends to increase, what we leave unused tends to decrease. We may wish it were otherwise. Such wishes, however, are vain and futile. This principle operates regardless of our wishes. It has in large degrees made us what we are. It is determining what we shall be. Surely it is the part of wisdom to so adjust ourselves to it that it will operate for our advantage and not for our disadvantage.

No matter where we turn, we find that which exemplifies the truth of our Lord's saying. What is it that explains the force of the blacksmith's blow, the keeness of the sailor's eye, the deftness of the surgeon's hand, the quicknes of the juggler's fingers, the speed of the pitcher's arm? What is it that explains, on the other hand, the fact that so many are short of breath, weak of limb, awkward in the use of hands and feet.

Again, what is it that explains the scholar's power of thought, his ability to grasp meanings, the comparative ease with which he masters a new field of study? Or what is it that explains the difficulty so many of us have in concentrating our thoughts, our inability to readily understand so much of what we read and hear, the slowness and uncertainty of our intellectual processes when they are not traveling in accustomed ruts?

It is as true in the intellectual as in the physical world that use adds to, but that failure to use substracts from our powers. We can no more develop our mental powers while reading nothing but daily papers and popular magazines and novels than we can develop our physical powers by riding in an automobile. It is those problems of life, whose thought-powers go from strength to strength.

Yet again, and more tragically, why is it that some men are so sensitive to the distinction between good and evil, others so insentive? Is it not because while some have obeyed the voice of conscience in the past, others have disobeyed it? The conscience also becomes sensitive through use; it grows insentive through being neglected. "Use the conscience, obey it, listen to its voice, never thwart it, and it grows and grows, becomes more and more sensitive, more and more educated, more and more sovereign in its decisions. But neglect it, still more go in its teeth, and it dwindles and dwindles; and I suppose that it is possible—though one would fain hope that it is a very exceptional case—for a man by long continued indifference to the voice within his soul to come at last to never hearing it at all or to its never speaking to him at all. It becomes seared as with a hot iron, says one of the apostles, and in seared flesh there is no feeling. Most men still hear the voice of conscience, and yet how they differ in their ability to meet temptation. The difference lies not in the fact that some are tempted, others free of temptation; the difference lies in the men themselves. The one has fought his temptations and grown

strong; the other through constantly yieding has grown weaker and weaker. Here, too, the principle holds good: use what ability we have and more will be given us; fail to use what we have, and even what we have will be taken from us.

Or do we consider the difference there is between men as regards self-reliance, confidence in one's own abilities, resources and judgment. Some have no inclination to take the initiative, are distrustful of themselves, are constantly relying upon the judgment of others. There are others, however, who are able and ready to think for themselves, who maintain their poise, are calm and self-possessed no matter what the emergency. The principle we are considering goes a long way in explaining this. It is only by depending upon self that we gain confidence in self, only as we face for ourselves the responsibility of life that we become strong and resourceful. Accustom ourselves to defer to the judgment of others, to be guided by their opinions rather than our own, and more we will lose confidence in ourselves, more and more we will approximate to the class we call dependents. Adversity often proves a blessing in disguise. Often the best thing that can happen to a young person is to be thrown on his own resources, to be forced to swim or sink, live or die. Such an one learns through his failures as well as his successes, becomes more and more resourceful, more and more capable not only of deciding the issues of life, but of putting the right decision into effect. And that because the principle we are considering operates for his advantage. He is not permitted to let his facilities lie unused; he is forced to exercise them; and as a result finds himself becoming more and more capable, more and more resourceful.

Other illustrations will suggest themselves to the reader, but those mentioned above surely suffice to make clear that we here have to do with a principle of far-reaching significance and one that operates in the lives of all, whether they will or no. Is it operating for our advantage? Is it playing the part of a friend who is constantly bestowing gifts or the part of a robber who takes away from us that we already have? There is no escape from the operation of the law—what we use we increase, what we fail to use, we lose. We should not conceal from ourselves the fact that our characters and destines are being determined by what we fail to do as well as by what we do.

It is true that we can mar our characters and imperil our futures for time and for eternity by cultivating the animal, the bestial, the ignoble portions of our natures, by acting in a sordid, selfish and intemperate manner. It is also true, however, that we can mar our lives and sacrifice our futures by simply failing to cultivate the better side of our natures. It is not merely that our powers develop through exercise—a thought that applies to the evil as well as the good. It is equally true that our powers decay and deteriorate if not exercised—a thought that is also as applicable to the evil as well as to the better side of our natures. Our characters, and so our destines, are being determined not only by the evil that we do, but by the evil we fail to do, not only by the good we do, but by the good we fail to do. There are within us great possibilities—both of good and evil. It is for us, by the grace of God, to say which of these possibilities shall become actualities.

Some one has pictured a pagan sitting before a log and thinking within himself as to the use to which he will put it. From it he may build a boat or a hut or a shed for his cow. Or from it he may carve an idol before which he will fall down and worship. And so we may picture ourselves before the possibilities within us, and asking which we will cultivate and so develop, which we will refuse to cultivate and so permit to dwindle away. It is for us, by divine grace, to say whether we will grow into a personality that is low and bestial and develish or one that is high and noble and Christlike. And that because there operates in our lives the principle our Lord taught in the parable of the talents—what we use increases, but what we do not use decays and dwindles.—*D. S. K.*

* * *

All that we see is in flux. Every institute, opinion, government, fashion is a peddler with his pack, passing by on the road and over the hills and out of sight. Nothing stays long, and if it overstays its time, is admonished. Hence no forms, methods, opinions, thus far, have escaped modification. Our world is not an inorganic mineral, but a prolific seed, putting forth eyes and buds, and coming evermore to the blossom. So that while everything is good in its season, nothing is good permanently, and God does not intend the best, thus far, to last. Consequently the right view of the world is that of a temporary staging, a wayside inn, where one makes shifts to spend the night. —*J. Sparhawk Jones.*

Notes and Comments

Christianity and Churchianity.

Sometimes you hear people say that they believe in Christianity, but not in Churchianity. This again is one of those superficial and captious criticisms that often become current simply because they sound smart. We would like to ask what would become of Christianity if there were not the *organized* Christian forces; in other words, if it were not for the church. Just think it through. Who is carrying on the work of spreading the gospel today if it is not the organized church? What are the people outside of the church doing to extend the kingdom of Christ? They are doing nothing: they are too busy finding fault with the church. Of course, the church is far from perfect, but it is the only organization in the world that promotes Christianity with any degree of efficiency.

The Absolute Need of Organization.

To say that you belive in Christianity but not in Churchianity is like saying that you believe in government, but not in any organized form of government. No government is perfect, any more than is the church, but what good would government do if there were no concrete organization for carrying its principles and mandates into effect? The simple, primer-plain fact is, organization is neccessary for any effective work in the world. Even a cell is an organism, and a complex one. It cannot function until its organization is practically complete. A government, an army, a school—all have to be organized. So the believers in Christianity must organize themselves into a corporate body in order to carry out our Lord's commission to go into all the world. Hence Jesus said, "On this rock I will build my church." Therefore, too, the inspired apostles, as soon as they had won converts to Christ in any place, always proceeded to organize them into churches. It follows logically that no person can be a true and earnest Christian unless he believes in the church, attends the church's services, and help the church along with his prayers and money. We say, help both.

A terse writer puts it in this way: "I was lecturing recently before a Chautauqua when a university professor said in an address: 'If a boy were to come to me with a Bible in one hand and a microscope in the other, and ask which to keep, I would say, "Keep your microscope, but throw your Bible away." ' I answered by saying that the boy would not need to throw either away. With his microscope he studies natural life; with his Bible he studies eternal life. There is no discord between the two." This writer is correct. We should like to know, anyway, in what particular ways this university savant could find the microscope disproving anything that the old Book of books teaches. Let us keep both the Bible and the microscope.

Why We Want Both of Them.

Why do we desire both the Bible and microscope? Well, we need the microscope for certain scientific purposes. The Bible does not enable us to see exceedingly small objects in the physical world. For example, we cannot see the cell, the unit of living substances, by reading the Bible. For that purpose, and other purposes like it, we need the magnifying power of the microscope. On the other hand, the microscope does not tell us how we may be saved from sin, how we may be cleansed from its corruption, or how we may attain eternal life. We need the Bible for such purposes. The microscope does not tell us whether there is a future life for us, but the Bible does. So by all means let us keep both the Bible and microscope, each for the specific purpose for which it was intended.

Both Whom and What.

The man who exclaimed, thinking himself very wise, "Do not ask me, *What* I believe? but ask me rather, *Whom* I believe?" was not Biblical nor well-poised nor all-sided in his views. Let us see whether the Bible does not do vastly better by giving the cold truth. Paul said, "I know *whom* I have believed;" and he was right. On the other hand, Christ said, "*What* think ye of Christ? Whose Son is He?" and He, too, was right. A person who does not know the "what" about Christ, does not know enough about Him to say, "I know *whom* I believe."

Accepting the Universe.

Just when and where this phrase, "accepting the universe," originated, we do not know; but we read that Margaret Fuller made the somewhat cynically, "I accept the universe." Whereupon Thomas Carlyle retorted, "She'd better." Many years later John Burroughs wrote a book with the title, *Accepting the Universe.* However, the Christian does not accept the universe in the stoical or cynical spirit, but because he knows that it is governed by an all-wise and beneficent God, who will some day right every wrong, make every inequality even, and glorify the cosmos so as to make it a fit and happy habitation for His redeemed people. Yes, we look confidently for the glor-

ious "time of the restitution of all things;" for "new heavens and a new earth wherein dwelleth righteousness."

Nature an Orderly Realm.

That valuable quarterly magazine, *Bibliotheca Sacra,* has published in three successive numbers a series of articles by Dr. Melvin G. Kyle on "The Bible in its Setting." In the last number he deals with the process of creation as it is set forth in the first chapter of Genesis. It is a very illuminating article. On the question of the permanence of species he offers some remarks that should make the evolutionists sit up and take notice: "Not only is the law, 'after its kind,' observed always and everywhere in the world; it is also necessary in an orderly world. It is difficult to conceive of the utter confusion, if the farmer bought ten bushels of cloverseed, and when it was sown, it produced Canada thistles or wild parsnips; if the florist sent to the ends of the earth for rare orchids, and when installed in his conservatory, they produced ragweeds; if an orchard produced pears one year and pawpaws the next; if in my garden I planted sweet peas and got artichokes. Under such conditions what a crazy, topsy-turvy world this would be! Prosperity and happiness, even life itself, would be impossible under such conditions."

Plasticity Could Not Produce Permanency.

The evolutionist might accuse Dr. Kyle of being unfair; of using sarcassm; of trying to reduce the theory of evolution to an absurdity. He might hold that the evolution of plants and animals has an innate tendency, when it reaches a certain stage, to give rise to fixity of species. So that at present we do not see one species merging into another. To this contention our reply would be, such a regime would itself be impossible and absurd. Surely a regime of plasticity could not evolve, by means of resident forces, into a regime of permanency. More than that if in times gone by evolution was in the saddle, why did it crawl down and let persistency of species get up into its place. No; such logic will not do. The only sensible view is that God wanted to create an orderly and habitable realm, and so He had sense enough to create each species or type to reproduce "after its kind."

A Good Maxim.

You will find many epigrams worth treasuring in Ex-President Coolidge's *Autobiography.* Here is a moral maxim that is of the forceful kind and appeals to the conscience: "The right thing to do never requires any subterfuges; it is always simple and direct. That is the reason that intrigue falls of its own weight." Ex-President Coolidge's book contains many wise and stimulating adages.

How Beautifully they Blend!

By accepting the Bible as a whole and as a unity, given to the children of God for their enlightenment, the believer notes with satisfaction the perfect agreement of the Old and New Testaments. While the Bible itself differentiates between them, it ascribes both of them equally to divine revelation and inspiration. Let us observe what the writer of the letter to the Hebrews has to say on this vital subject: "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom He also made the worlds" (Heb. 1:1,2). No opposition is here made between the God of the Old Testament and the God of the New Testament. According to the Bible, there is only one God, and He is the good and redeeming God who has revealed Himself in both covenants.

God is Both Loving and Just.

In moral character God is the same in both Testaments. There may be some difference of emphasis, but in fundamental characteristic God is the same Being throughout the Bible. In many places He is depicted as a God of love and mercy. In some of the Psalms the changes are rung on the statement, "For His mercy endureth forever." It is also said of Him, "Like as a Father pitieth his children, so the Lord pitieth them that fear Him." But He is also portrayed in the Old Testament as a God justice: "Be sure your sin will find you out:" "Though hand join in hand, the wicked shall not be unpunished." Yet the same kind of a God of love and justice is described in the New Testament. While Christ said, "God so loved the world," He also said, "The wicked shall go into eternal punishment." The Modernists, as usual, are utterly un-Biblical when they try to put opposition between the representations of God in the two covenants.

Why so Reticent?

From the December number of *The Essentialist* we learn that the editor, Dr. Harold Paul Sloan, sent out questions to twenty-seven leading ministers and theological teachers of the country, asking them for their convictions regarding seven basic doctrines plainly taught in the Bible. With one exception, he received

replies from all the orthodox men. They answered his questions frankly and without evasion. Among them were Drs. John A. Faulkner, J. G. Machen, Leander S. Keyser, A. T. Roberston, John R. Sampey and Melvin G. Kyle. But how about the Modernists? We quote directly from Dr. Sloan: "The fact is that not one Modernist addressed was willing candidly to set forth what he believes." Why this strange muteness? Why this lack of frankness? Every one of Dr. Sloan's questions related to doctrines that are taught, primer plain, in the Holy Bible.

More About Dr. Sloan's Questionnaire.

The treatment according to Dr. Sloan's questions is poignantly significant. Dr. Albert E. Day, an arch-Modernist of Pittsburgh, Pa., gave as his reason for refusing to answer that "the author of the questionnaire was not trustworthy." Poor man! What had that to do with the merits of the questions asked? Bishop Francis J. McConnell (Modernist) replied by referring Dr. Sloan to his (the bishop's) books; but when he was asked to cite the pages of his books on which he upheld the evangelical doctrines, he suddenly fell mute as a fish. The following Modernists never replied at all to Dr. Sloan's communications: Fosdick, Lewis, Brown, Rall, Diffenbach, Burch and Spencer. Partly to quote Dr. Sloan on this matter, "If the Modernists have such a passion for truth, why did they not improve this opportunity to bear their testimony?" We will answer that question: They did not have the courage.

What is Christian Faith?

One of the best answers we know is given in an American edition of Luther's small Catechism: "Christian faith is personal trust in the Lord Jesus Christ alone for salvation." The simplicity of this definition makes it very attractive. Everybody knows when he trusts some one and when he does not. Even the little child knows this intuitively. It will shrink from the person it distrusts. So you and I know when we trust in Jesus Christ alone for our salvation. If we do know this important fact, it is one of the best inner evidences that the Holy Spirit has done His office work of regeneration in our hearts; for says the apostle, "No man can call Jesus Lord save by the Holy Ghost." Another inspired writer says, "He that believeth on the Son of God hath the witness in himself." What a precious experience it is!

Wayside Gleanings

A religious census of the students at Boston University shows that, of the three great religious faiths, the Protestants lead with 5078 students. They are followed by a Roman Catholic group of 2427 and a Hebrew list of 1480.

A new ordinance providing that anyone uttering a word or a sound calculated to outrage the religious feelings or beliefs of another is liable to one year in prison, was made public in Palestine recently.

New steps in the merger of Congregational and Christian churches, to a great extent effected last year, are expected to be taken by the annual National Conference of Congregational Executive Boards and Officers, which opened a five-day meeting at Chicago, January 18. In particular a closer union of the home and foreign missionary work of the two denominations is an aim of the conference, which also will announce the consolidation of the two religious papers published by each denomination. The new church organ is to be known as "the Congregationalist and the Herald of Gospel Liberty," combining the names of the two papers.

Before the Eighteenth Amendment was adopted, 75 per cent. of all the counties in the United States, 80 per cent. of all the villages, and 85 per cent. of all the townships, were already under prohibition by local or State legislative provisions. Before National Prohibition was adopted, two-thirds of the members of the United States Senate and 70 per cent. of the members of the lower house of Congress, sat in Washington representing prohibition States and prohibition Congressional districts. Sixty-eight per cent. of the population of the nation lived in territory from which the liquor traffic had already been banished by law. The United States Senate by a vote of 65 to 20, and the National House of Representatives by a vote of 282 to 128, submitted the prohibition amendment to the several States. Both houses of each of 46 State Legislatures ratified that amendment. There were only two States that did not ratify.

Ruins have been discovered in Transjordania which are believed to be those of Sodom. Since several tiers of ruins have been uncovered it would seem that the city had twice been destroyed. Among the important finds was a human head preserved in a pottery jar.

According to the *Chinese Recorder* there are now 446,631 Christians in China, or about 78 per cent. of the number before the disturbance. Recruits since 1927 amount to about 500.

The next Lutheran World Congress will be held at Chicago, in 1935.

The Pittsburgh Press, asked ten of the city's leading clergymen to write articles on, "If Christ Came to Pittsburgh." "With singular unanimity the emphasis was laid upon his care for the poor, his delight in our hospitals, his interest in social conditions, his doubt about his church, his good will toward different races in our city, his efforts to cleanse political conditions and his insistence upon simple, humble, real religion."

Northwestern University has announced a program of revision in the teaching of law. The lawyer who finishes from this school is to be fitted to cope with the vast changes born of governmental business and social readjustments. According to President Walter Dill Scott, "the lawyer is to become a social scientist."

Ten Gutenberg Bibles are reported in existence. One of them is in the library of the Bernandine Fathers at Lubawa and was purchased by an American who paid 1,200,000 zlotties, about $132,000.

A club home for the 2000 foreign students in Chicago's colleges and universities is being planned by officials of the University of Chicago. John D. Rockefeller, Jr., will finance the project.

The prospectus of the Winona School of Theology at Winona Lake, Indiana, for next summer has come to hand. From this well-written document we learn the character and purpose of this school. It is a standard interdenominational theological seminary, holding its sessions only in the summer time, and thus does not in the least come into competition with other established theological institutions. It is "thorough, evangelical and orthodox," according to the prospectus. It gives courses leading to Bachelor of Divinity, Master of Arts in Theology and Bachelor of Theology; also a course in Sunday School work. The officers of the school are Mr. C. E. Sawtelle, president; W. E. Biederwolf, A.M.,D.D., director, and J. A. Huffman, D.D., dean.

The BIBLE CHAMPION'S editor is glad to call attention to the faculty of the Winona School of Theology for the coming summer, lasting from July 9th to August 14th. They are the following: Dr. Leander S. Keyser, associate editor and book reviewer of this magazine; Dr. A. T. Robertson, of the Louisville Baptist Theological Seminary; Dr. John E. Kuizenga, president of Western Theological Seminary, Holland, Mich.; Dr. J. A. Faulkner, of Drew Theological Seminary, Madison, N. J.; Dr. A. T. Howard, of Bonebrake Theological Seminary, Dayton, Ohio. Of course, Dean Huffman also teaches several disciplines.

Our own Dr. Keyser became connected with this school at its very start, and has been teaching there every summer but one since that time. He has given courses in Christian Doctrine, Christian Ethics, Natural Theism, the Philosophy of Christianity, and next summer he will give a course in Christian Apologetics.

The editor of the CHAMPION feels no hesitancy in recommending the Winona School of Theology as one that will uphold evangelical Christianity and that commands the requisite scholarship for teaching all the branches belonging to the curriculum of a standard theological seminary. Those who desire literature and further information should address Dean J. A. Huffman, Winona Lake, Ind.

When Pastor Kuan of Yang Kow Church, Shaowu, was captured by bandits, and bound in chains was kept a prisoner for a month and a half, he adopted his fellow prisoners as his new parish, set them to singing and praying and studying the Bible, and taught them the elements of Christianity. Many opium-eaters gave up the habit. He said it was one of the best opportunities of his life.

It is stated that John Bunyan's *Pilgrim's Progress* has been translated into 123 languages, and that from his old church in Bedford, England, 52 missionaries and ministers have gone forth.

Over 10,000 people gathered for an open-air mass meeting held during the all-Korean Sunday School convention at Pyengang. Some of the delegates walked over 100 miles to be present at the meetings, and a total of over 3000 persons were present throughout the convention.

The Quadrennial Convention of the International Council of Religious Education will meet in Toronto, Canada, June 23-29, with delegates in attendance from all parts of the United States and Canada. At this convention there will be unveiled a statue to Robert Raikes in recognition of the 150th anniversary of his

beginning, at Gloucester, England, the work which has culminated in the modern Sunday School.

Clay tablets bearing inscriptions in an unknown alphabet have just been found in excavations at Ras Shamra, near Latakieh, capital of the Aluite State in French mandated Syria. The tablets were alongside Babylonian inscriptions dating from the 13th century B. C.

25,000 of Chicago's Protestant Christian workers, January 27, began the task of canvassing the city in search of those who have no definite religious preferences or who have wandered from the influence of the church of their youth. The movement, one of the most widespread in Chicago's history, was officially launched by Dean Shailer Mathews, president of the Chicago Church Federation, who issued a statement declaring that the civic welfare of the city was imperiled as much by "spiritual bankruptcy" as by financial troubles. As soon as the canvass has been completed the local missionaries will fare forth again, this time in an effort to convert those who have been found spiritually delinquent.

The Atlanta, Ga., *Constitution,* in an editorial on "Ditching Darwinism," offers this suggestion:

> After Dr. Osborn has declared that man "came along a path of his own and never passed through the ape stage," it is nothing that he talks with assumed learnedness about evidences of the "dawn-man, a true human being," back yonder some 50,000,000 years ago. At bottom, in that he is only agreeing with really rational fundamentalists who hold that "in the beginning" God created all things, including man. Maybe, before long Dr. Osborn, and all other scientists who are not heirs of the Darwinian dementia, will come to the conclusion that his "dawn-man" and the Adam that Moses brought nigh to us were actually the same man!

Pennsylvania State College has added a four-year course of journalism, leading to the degree of Bachelor of Arts, to its curriculum.

The *Western Christian Advocate* in an editorial under the title, "The Broken Spirit of Methodism," says: "Methodism has witnessed one of the greatest tragedies in her history. For some reason many stand by largely complacent, scarcely undertsanding the significance of what is happening. Apparently we are drugged. Some opiate has been administered. Who did it? Who was the physician? What did he administer? Who will answer? If we could really appreciate the situation we are now in, the whole church would be on its knees in sackcloth and ashes, crying out to God in heaven to save us from our present shameful lack of spirit, faith, devotion, sacrifice, and loyalty." Dr. L. W. Munhall has told our Methodist brethren many times who and what did it!

A group of treasures representative of perhaps the earliest forms of civilization that the spade of the archaeologist has yet unearthed was exhibited for the first time in this country last month at the University of Pennsylvania Museum, at Philadelphia. The exhibition is made up of some of the latest finds of the joint expedition of the University of Pennsylvania and the British Museum in Mesopotamia. The expedition is conducting excavations on the site of an ancient city of Ur. A report of the university museum states that foremost among recent discoveries there was historical substantiation of the flood.

This is how the *Lutheran* defines the "new theology": it offers a pantheistic God, instead of a personal God; a human Saviour, instead of a divine Saviour; infallible scholarship, instead of an infallible Bible; "modern thought," instead of a "thus saith the Lord;" a development of religious ideas from the human mind, instead of a revelation from God; the natural in all things, the supernatural in nothing; reformation, instead of regeneration; culture, instead of conversion; a change of environment, instead of a change of heart; the energy of the flesh, instead of prayer and faith; interest in the secular, instead of zeal for religion; nobody afraid of hell, and nobody caring much about heaven; everybody coming out right anyhow, and nobody on the wrong track except those who cling to the myth once delivered to the saints.

University of Pennsylvania Archaeologists have unearthed a tomb in Egypt dating 2800 B. C. It bears the name Mastabah. It is constructed of stones evenly laid, 320 feet long and 160 feet wide.

Lately Bishop Manning, New York Diocese, was severely criticized for refusing to permit one of another denomination to officiate at communion services of the Episcopal church. The Bishop must have been possessed of a great deal of courage to uphold the laws of his church, in this instance, yet there was nothing else he could consistently do.

Senator Brookhart reminded a prohibition critic that when Chicago had 7,000 licensed saloons it had 14,000 speak-easies.

Apples of Gold in Baskets of Silver

A word fitly spoken is like Apples of Gold in Baskets of Silver—Prov. 26:11,R.V.

By Thomas H. Nelson, LL.B., Chicago, Illinois

The divine life in Christ is not something external that can be put on for mere appearances like a wig, a glass eye, a wooden leg or an artificial complexion. It is rather a new divine life in the soul.

Doing nothing is negatively serving the devil.

He who lives the simplest life is least a simpleton.

Violent resentment is often far more injurious than the injury that caused it.

He who thinks it is easier to preach well than to practice what is preached, has generally never tried either.

If we would make as great success in raising fine children, as stock men do in raising prize stock, we must be as careful in securing the best of fathers and mothers for our children as they are in securing the best sires and dams for their calves, colts and lambs.

Great actions make great men rather than the reverse, which is the popular error.

Genius is a race horse trait; feed it plentifully and you foil it by fattening it.

You can't do God's work without God's help; but if you *will* to work *for* Him He *wills* to work *with* you.

Trouble is a blacksmith whose every blow is a blessing to those who love the Lord. His furnace fires fashion our fortune.

Great ability makes great responsibility and where these are given to one, to others are given the need for and the appreciation of the same.

With both men and matters the worst is not as bad as represented nor the best as good.

Anger is born of idiocy and he who is weak enough to get mad at anything, is generally fool enough to get mad at nothing. When a man is mad he is a mad man and you can't expect much from a dolt.

A hunger for nobility of character is nobility itself, and he who truly longs to be great in goodness is now as great as his longing.

If God is allowed to make men love like Christ they will live like Christ.

Parents who live muddled lives cannot raise model children.

Happy is that greatest of all philosophers who can set his miseries to music and sing them into oblivion.

Thoughtfulness, silence and solitude are closely related to all true religion and sound philosophy.

We are not preaching Christianity; we are preaching Christ, and His presence in the heart produces true Christianity in the life.

He only is fitted to endure the tests of prosperity who has successfully sustained the tests of adversity. And Miss Fortune can crush but those whom her old mother, Dame Fortune, would also have ruined.

Love would speak though every tongue were paralyzed and hearts would travel though every road were blocked.

A lust for office originally changed an archangel into a devil; and an inquisitive anxiety to know, turned a saint into a sinner, and drove Adam from Eden. Yet neither the fall of angels nor the woes of men will warn ambition from its foolish course.

Excessive desire makes disease and pain is often born of pleasure. Too much of a good thing is a bad thing, as fire and water make good servants but bad masters.

The man who tries to add to his riches and happiness by wrong doing has slaughtered both.

Only after vices develop into crimes do fools wake up.

Ignorance often has to feel keenly because it did not see.

Light awakens—darkness lulls to sleep. A clear light turned on sleeping persons arouses them. Men asleep in sin need the light of God to stir them to activity.

He will never excel who chameleon like takes his color from his environment. It takes clear views, strong convictions and robust courage to make real excellence.

A coward is a constant compromiser; he fawns and smiles and yields. But in his substitution of policy for principle he has crushed his manhood, slaughtered his real hope and lost his soul.

He who can be charitable, generous and profoundly kind to a vindictive enemy, ranks high among the great souls—the real heroes of earth.

The scientists say that our current money is all covered with disease germs. When we read of the terrible maladies it has developed recently in the stock exchange, politics, and our bootleg and banditry business, we consent that they are right for once.

The character of the owner is generally reflected in the disposition of his dog. Kindness and congeniality or viciousness and treachery mark all about men with their own traits. Nearly every sign reading "A bad dog" should read a bad man's dog.

Death is but the withering of the blossom that the seed pod may fill up or the fruit may grow and ripen.

The real Christian passes only through "the valley of the shadow of death," and where shadows are seen there is light and not darkness. Christ has taken *real* death and darkness out of the valley and we should not fear a shadow. Not so with the wicked; they will find both death and darkness in the valley.

As there can be no victory without a conflict, our enemies become our educators and difficulties make men. The strength and skill of our opponent is the real hope of our own soul's growth.

Doubt is born of sight and reason, but faith is born of hope, prayer and the Word of God.

Good advice to children amounts to nothing, if the parents who give it live otherwise themselves. These muddles need models.

Many a boy or girl is driven to the devil by the way their parents fuss and wrangle at home.

The best advice is a good example. If we cannot reform any one else let us begin at home. What men are is more eloquent than what they say.

The truly heroic soul is like a kite that rises by the very force of the resistant winds. Therefore the overcoming of great hinderances makes great souls, and a forceful antagonist becomes a successful teacher.

A true Christian experience is not merely a fire escape at the back door of our earthly dwelling, where men dodge the devil and escape the consequences of sin. It is rather a divine life in the soul, which here and now makes us triumphant over the sin which would have produced those consequences.

Business is never a pleasure to him who makes pleasure-seeking a business.

Christ's heart was broken *for* sin that ours might be broken *from* sin.

Despair is never known where the Bible is daily read.

The pain that is born of the remembrance of past pleasure is the hardest to bear.

Poverty and necessity are the parents of the mechanical arts, while wealth and leisure are the parents of the fine arts; therefore the two are not brothers, though they may be cousins.

Can you consistantly pray, "Thy kingdom come and thy will be done on earth as it is done in heaven," and yet do nothing yourself for the millions in heathen lands? Let us be consistent.

With most men as with Adam, the first sin was committed largely in ignorance, but all after that is willful. The first offense was more than half a blunder but all the rest was voluntarily vicious.

Fools seem to think that a gentleman is one who has no business in the world and no fitness to leave it, while in fact only the reverse is true.

Life is like the salt sea brine, in that it grows fresh, sweet and invigorating, only as it yields itself to a divine attraction, and suffers itself to be drawn up toward heaven and God. Then it can pour its distilled and pure influence out in copious showers upon the thirsty earth.

The past is dead and while the future is getting here let us make a wise use of the present.

THE ARENA

Modernism or Biblicalism–Which?

By the Reverend G. L. Young, East Brownfield, Maine

Article 6.—Modernism and the Atonement

WE HAVE heard the religion of the Bible decried as being "a religion of blood." And, in a sense, it certainly *is* just what some of its enemies have accused it of being, a blood religion. And well for its enemies as for its friends that it is this. And the outstanding reason for its being a blood religion may be said to rest in four great facts, viz.:

(1) Man is a sinner.
(2) His life is forfeited through sin.
(3) The life is in the blood.
(4) Christ shed his blood for us; gave His life in place of ours.

By the way, how is it that of all books in the world it was the despised Bible that, centuries ahead of science, proclaimed the amazing scientific fact that life (or soul) resides in the blood? "In 1628 Dr. Harvey discovered the vitality of the blood, for the circulation results from a living principle inhering in it. This wonderful discovery of anatomical science had been standing as an open secret in the Mosaic writings three thousand years, overlooked by science in her pride and disbelief of revelation" (Whedon's O. T. Comm., ii.126). "The soul (*nephesh*) has its abode in the blood as long as life lasts. In (Lev. 17) v. 14, the Soul is identified with the Blood, as it is in Gen. 9:4; Deut. 12:23. That the Blood is rightly thus distinguished from all other constituents of the body is acknowledged by the highest authorities in physiology. 'It is the fountain of life (says Harvey), the first to live and the last to die, and the primary seat of the animal soul; it lives and is nourished of itself and by no other part of the human body' " (Speaker's Comm., i.597).

But what has this physiological fact of blood-vitality to do with religion and with salvation. "Much every way." For "without shedding of blood is no remission" (Heb. 9:22). And remission of sins is doubtlessly connected with the shedding of blood because of the physiological fact that the life (or soul) is resident in the blood.

Most people, to be sure, do not see the logical and theological connection. Such connection is, however, traceable in the facts (1) of universal human sinfulness, Rom. 3:9-23; (2) that God has pronounced the death penalty upon sin, Ezek. 18:4; Rom. 6:28; Jas. 1:15; and that (3) the sinless Christ, who was Himself undeserving of death, took our place, shed His blood, gave His life, died in our stead "the just for the unjust." It was for this very purpose that He became incarnate, why "the Word became flesh." As we read in Heb. 2:14: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death," etc. As said our Savior: "Even as the Son of man came . . . to give his life (psuche) a ransom for many" (*anti,* instead of, in place of many). "For this is my blood of the New Testament, which is shed for many for the remission of sins" Matt. 20:28; 26:28). Thus "Christ being come a high priest of good things to come . . . neither by the blood of goats and calves, but by His own blood entered in once into the holy place, having obtained eternal redemption" (Heb. 9:11, 12). The divine redemptional fact is this, that it is through the propitiation accomplished by the blood of Christ that God can "be just and (yet) the justifier of him who believes in Jesus" (Rom. 3:25, 26).

The life is in the blood. As God said: "For the life (R. V. marg., *soul*) of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life (marg., *soul*) . . . For as to the life of all flesh, the blood thereof is (all one) with the life thereof . . . for the life of all flesh is the blood thereof" (Lev. 17:11, 14). When, therefore, our Savior shed His blood, He gave His life. As prophetically pre-proclaimed: "He was cut off out of the land of the living . . . when thou shalt make his soul an offering for sin . . . he poured out his soul unto death and was numbered with the transgressors; yet He bare the sin of many,"

etc. (Isa. 53:8ff.). And as Christ Himself said: "I am the good shepherd; the good shepherd layeth down his life (*psuche*) for the sheep" (Jn. 10:11, 15).

The atoning and saving nature of Christ's death is patent to anyone who will read the New Testament with a candid mind. Furthermore, this is the great redemptive fact of Christianity. Man's deliverance from sin and from wrath is seen to depend upon it.* Yet listen to G. Cross, in his Christian Salvation (1925). He says that Christ's teaching that he was to "give his life a ransom for many" is a "figure" that "only carries to the climax the idea that he (had) already impressed on them many times, namely, that the life that is hoarded for its owner is lost and the life that is given for others is saved" (p. 35). When, therefore, our Lord gave His life for others, it appears modernistically that He merely *saved His own.* Yet on an earlier page Mr. Cross had taught that Christ's vicarious suffering was to overthrow the domination of the established religious authorities. Jesus fought this ecclesiastical despotism knowing that its overthrow would open the way to the kingdom. "His sufferings thus have universal significance. They would be vicarious, and his disciples must drink the same cup as He, the ransom price to be paid by them for the life of the world" (p. 24f.).

*Rom. 1:18; 2:5, 6; 5:6-10; 1 Thes. 1:10; 5:9, 10.

Thus did both Jesus and His disciples die a vicarious death. And this, it seems, they did for the purpose of overthrowing the Jewish religious polity and *so* opening the way to the kingdom. Is not this wonderful exegesis? a marvelous exhibition of close and logical reasoning? an amazing use of the historical facts of redemption? No wonder that someone has said: "O man, great is thy infidel faith!"

Though "in the imagery of our hymns and prayers, He (Christ) is still pictured as the victim offered in sacrifice to God in order that the sins of men may be remitted and the divine wrath against them removed" (p. 181), yet this, of course, is not to be accepted as the truth of the matter. We are assured, indeed, that "the common unsophisticated Protestant Christian of the present day who is untrained in the traditional modes of theological speculation" (*i.e.,* the evolutionary Modernist) would never accept salvation in such way. "He would scorn to accept deliverance solely at another's cost and he feels that anyone who sought to appease his conscience by assuring him that the punishment which was his due was no longer awaiting him because another had borne it in his stead, would be offering to him an indignity which every true man would resent. He does not seek a salvation which requires the sacrifice of his self-respect" (p. 183).

Poor soul!

Truly "the offence of the cross" has not ceased (Gal. 5:11; 1 Cor. 1:18ff.). For the very superior modernistic man utterly rejects, even "scorns," God's only provision for human redemption. But, mark this, "God is no respecter of persons." And when such superior persons repudiate his one way of redemption through His crucified Son, they thereby lose salvation. And when at last it is eternally too late, they will discover what a miserable choice their miserable conceit has made.

On p. 293 our author asks: "Can one person be the bearer of another's guilt?" His plain answer is: "There can be no *transfer* of guilt from one person to another, unless it be possible to reduce all righteousness to a mere formality. A doctrine that teaches such a transfer sacrifices the spirit of Christianity to the exigencies of a legal argument and beclouds the whole question of a man's right relation with God."

Yet the glad fact is that Christ "bore our sins in His body on the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed." He "suffered for sins once, the righteous for the unrighteous" (1 Pet. 2:24; 3:18). So despite modernistic denial, a transfer of guilt is what Christianity teaches. Such might, indeed, almost be called its characteristic redemptive doctrine. For without it salvation is utterly impossible. Men may deceive themselves as much as they will by the pleasing fancy of inventing fictions concerning salvation. But they do not work. It is Christ or nothing; Christ *crucified* or nothing. A workable salvation cannot be man-made. It must come from God. And God "sent His Son to be the propitiation for our sins" (1 Jn. 4:10). He sent Him into the world for the very purpose of dying for man and so bearing man's guilt, as we have seen. In belief and acceptance of this there is salvation. In its rejection salvation is impossible.

In utter defiance of the teaching of God's Holy Word, this writer presumes to say that "the Christian atonement is *a movement in the hearts of men* which brings them into unity of moral purpose and life with Jesus Christ, that is, with God." The "'word of reconciliation' placed in us is not to be identified with any set form of words or doctrines. It is the living word, the personal life, the onward

movement of our spirits ever announcing to our own consciousness and to all men by our conduct toward them that we have given ourselves to the fulfillment of Christ's cross as the adoption on our part of the divinely revealed, but truly *self-enacted* law of vicarious labor and suffering to bring good out of evil." Men it is who make atonement. For, says he (and most mistakenly presumes to depend on Paul in saying it), "all who profess the salvation of Christ are to look forward to *offering themselves* all the way through life *as an atonement for men's sins.* I know no other atonement than this" (p. 205; italics mine).

We know not how such language may strike others. But if it does not, at least, take away the unique merits of the objective fact of Christ's redemptive death and make atonement the mere progressive act of men themselves, then we fail utterly to comprehend the writer's round-about utterance. And if it means that, then the Son of God ceases to be man's Redeemer. Man is left to effectuate that absolutely impossible thing, viz., redemption for himself.

We next turn to W. P. Merrill's Liberal Christianity (1925). Though this writer admits that the established view of the way and means of attaining salvation is "through faith in the substitutionary death of Christ" (p. 96), yet not so with him. For the liberal is one who "frankly avows that forensic, governmental and strictly substitutionary theories of how Christ brings about salvation means little or nothing to him" (p. 99). He is one "who neither assigns nor grants to the death of Christ any such exclusive place as is given to it in the system of the dogmatic authoritarian" —and the Bible. He is, indeed, "not barred from the use of most, if not all, of the *imagery* with which the atoning death on Calvary has been set forth, provided he is free to use it as *poetry* . . . Calvary is to him not simply a hill standing by itself, where something was done *once,* apart from human life as a whole, on which our salvation depends" (p. 103; italics mine).

"Imagery!" "Poetry!" Sheer dodging! A most convenient way of getting around things plainly revealed! This imagery and poetry business has been worked threadbare by those who do not want and do not intend to accept the clear, unambiguous intent of the Word of God. Under such circumstances some method of figurative interpretation, of far-fetched spiritualization of literal language, is opportunely employed. Not that there is not much poetical and figurative language used in the Bible; for in fact there is. But it is only poetical and figurative language that is to be so interpreted. Plain, literal language is to be literally handled. And ofttimes when figures of speech are intermixed with plain statements the general intent is usually fairly clear. As when John said: "Behold, the Lamb of God, that beareth the sin of the world" (Jn. 1:29). And Christ: "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live for ever; yea and the bread which I will give is my flesh, for the life of the world" (Jn. 6:51).

But instead of directly remarking further on the words of the author above quoted, suppose we continue in a general and expositional way. Note, then, that our Lord certainly said some things at times that greatly mystified His hearers. And on such occasions He sometimes added words that seemed to increase their mystification. As He at one time assured His own immediate followers: "Unto *you* it is given to know the mysteries of the kingdom of heaven, but to *them* it is not given. For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I unto them in parables; because seeing they see not, and hearing they hear not, neither do they understand" (Matt. 13:11-13).

It was something like this as to redemption through the offering of Himself "once for all." It is true, as some like to maintain, that He Himself did not, at least before His death and so far as is recorded, explain in its minutiæ the processes and mysteries of salvation through His shed blood. Yet He certainly did explain some of these things after His resurrection. For "then opened He their mind, that they might understand the scriptures. And He said unto them, Thus it is written, that the Christ should suffer and rise again from the dead the third day, and that repentance and remission of sins should be preached in His name," etc. (Lu. 24:46, 47; see from verse 25 onwards; Acts 1:3).

Further than this, the promised Spirit (Jn. 16:12-15) so brought these things to the minds of His disciples that they in their oral discourses and in their inspired writings were enabled to set them forth in greater fullness and distinctness. This does not mean that all mysteries are cleared up. Far from it. Indeed, practically all things in the universe are still mysteries. The very air we breathe, the water we drink and the food we eat are all mysterious in many ways. No one under-

stands them at all fully. Yet we believe in them, accept them, use them and are benefitted by them. Though in their ultimate nature and operation they are inscrutable, yet we know them as life-sustaining necessities. So of that wonderful new plaything, the radio. If any man pretended to understand its ultimate way of working, he would doubtless be regarded as a conceited ignoramus, or else as a fit subject for confinement in a certain kind of institution.

So of salvation through the blood of Christ: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). Though a careful study reveals a consistent and logical philosophy or reason for redemption as so wrought, yet in it there is a divine profundity that outfathoms the profoundest minds. Yet no really wise man will for that reason refuse its saving benefits. So Christ Himself set it forth in part only. To this His instructed and inspired followers added their destined portion. And it is this, as set forth in God's Word and proclaimed by true evangelical believers, that is the one, the only way of salvation.

Relative to our Savior's way of sometimes mystifying His hearers, we have a good example of this right on this line of the offering of His flesh for us, the shedding of His blood —and without participation in the benefits of which eternal life is impossible. In His great discourse on the Bread of Life, He mystified His auditors by proclaiming Himself as "the Bread which came down from heaven" (Jn. 6:32-42). Instead, then, of clearing things, He added to their bewilderment by going still farther into the abstruse subject (43ff.). At verse 51 He came to this climax: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." This was meat of so strong a character that they not only were nonplussed thereat, but actually started a strife among themselves, inquiring: "How can this man give us His flesh to eat?" And instead of relieving their minds, He but pressed it home the harder, showing them the utter impossibility of salvation in any other way: "Except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourself. He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day... This is the bread which came down out of heaven; not as the fathers ate (the manna), and died; he that eateth this bread shall live for ever" (53-58).

From the Bible picture of life eternal as made possible through our Lord's redemptive death, we turn again, sadly turn, to Modernism. How therein is the picture blurred! how completely is the celestial vision obscured! how hope is darkened! For we have fondly, fully hoped that it had been He, Christ, who had redeemed Israel and given hope to a sinful world. But how are our hopes dashed. For Christ's redemption is no longer valid. At least, so says the Modernist. Listen while he speaks, this time again from Matthews' The Faith of Modernism. And it speaks doom to us—and to the Modernists as well. For Christ, we are assured, "does not save by dying, but he died because he saved" (p. 155). "He died rather than distrust what he taught men to believe" (148). "Strictly speaking Jesus was not a sacrifice" (156).

But what saith the Scripture? "But now once ... hath he been manifested to put away sin (or, *for the abrogation of sin*) by the sacrifice of himself." Thus did he offer "one sacrifice for sins for ever" (Heb. 9:26; 10:12). "Who gave himself for us, that he might redeem us from all iniquity" (Tit. 2:14). He laid down His life for us, gave His life a ransom for many (Jn. 10:11; Matt. 20:28). He shed his blood "for many unto remission of sins" (Matt. 26:28). "Who died for us, that ... we should live together with him" (1 Thes. 5:10).

Nothing could be plainer. And that which rejects it is wilful unbelief. And with that rejection goes the rejection of salvation. That is one great reason why it must *not* be rejected. The unfaith of Modernism must not triumph. The truth must be defended at whatever cost. For only thereby can anyone be saved.

But once more listen to modernistic unbelief: "The doctrine of the vicarious atonement of Jesus, the Christ, for the sins of the world is simply a crystallization of the ancient rite of blood sacrifice. It is a relic of paganism and heathenism" (Darrow, *Miracles,* etc., p. 123).

What fearful words! What terrible defiance of heaven! What a deliberate repudiation of heaven's mercy! What a direct rejection of God's one way of saving wrath-deserving men! For salvation is by faith (Mk. 16:16; Jn. 3:14ff.; Acts 16:31). But the above is the acme of unfaith running into blasphemy. Truly, "if we sin wilfully after that we have received the knowledge of the truth, there re-

maineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries" (Heb. 10:26, 27).

The Babel Problem

By Professor H. W. Magoun, Ph.D., Belmont, Massachusetts

IN AN interesting article on this subject, Mr. D. J. Whitney of Exeter, Cal., has made some interesting observations, including the suggestion that a limited vocabulary plus a sort of sixth sense, a kind of mental telepathy, lay at the bottom of the ultimate event at Babel, the power to use the latter gift having been taken away from men by a divine act.

There will be those who will scoff at the telepathic feature as incredulous if not absurd; but, as a blind man is no judge of the beauties of a sunset and a deaf man cannot judge of the merits of a symphony, so one with no experience concerning telepathy is hardly qualified to deal with it. For myself, some fifty years having been dotted with things that can be explained on no other basis, together with tales told by others, covering phenomena that demand some such an explanation for their solution, the question is settled beyond a peradventure.

Consider this one, for example. Years ago there lived in Bath, Maine, a good old Frenchman. He was a deacon in the church to which I belonged, a most devout and highly respected man. Of him it was said that in his early days, on board of a whaler in the Arctic Ocean, in the early hours of a Christmas day, he beheld as in a dream his mother and sister on their death beds in the city of Paris. The vision was so vivid that he could not forget it, and when at last after two years he reached his home he found that what he had seen had taken place exactly as he had seen it and at the very same time.

As he could neither read nor write, he had had no communication with his home people during all that time, beginning with his leave-taking. The vessel was blocked by ice floes on that Christmas day, and she lay at anchor waiting for a chance to proceed. How did he get that message?

An officer in the United States army tells, in a book of his, about an Indian employed with the troops. All of a sudden one day he seemed to go mad. He declared that his squaw was sick and that he must go home to her. Nothing could turn him from his purpose, and he leaped onto his horse and was off. It later transpired that she was sick unto death miles away and that he got home before she died. How did he get his message? He seemed to get it from the air as those who saw him reported the affair.

In such matters one thing can never be forgotten. A power of this sort can never operate unless two persons are in perfect harmony and have a sympathetic understanding. In the six years that I was away from home as a student and (for one year) a teacher, seeing my mother but once in all that time (I was in the west while she was in New England), not a single time did I fail to know that she needed me days before the letter came telling of that need. Every single time the letter was opened to find out what the matter was. It invariably told me what it was, and I wrote at once to help her. How was it done? Other experiences involve merely ideas and words thought of by myself and almost immediately spoken by some one in the room with me. It has happened often.

Mr. Whitney cannot be denied his mental telepathy. There is such a thing, even if it is rare and a strange phenomenon. Moreover, his other point about a limited vocabulary is also sound. Early languages must have been limited in that particular, since no other condition could be possible with their limited needs. Language grows with the demands of thought and the multiplication of things that need naming and describing. Their words must have been comparatively few in number; but their thoughts may have been great for all that.

On one point there has been a general tendency to misinterpret the facts; for verbs cannot have come first. Nouns were first invented, even as Genesis itself implies. God brought the animals to Adam to see what he would call them, and what he called them became their names. Language simply had to begin with names, precisely as it still does with children and with strangers who know no word of each other's tongue. Some object is pointed at and its name is spoken by each. Action is expressed by an appropriate gesture. In time conversation becomes possible. The process is a natural one.

Some races still express much with a few words. A Chinese laundryman who highly appreciated my habit of paying him in small change grinned and said, "Good time," when I told him I was to be away for three months. That was all; but the meaning was perfectly plain. The grin served for a verb. Some languages, indeed, are but poorly equipped with verbs, and the English word "get" or "got" is often overworked. It is made to cover many things.

The wealth of verbs in modern languages is a late development. It is due to constantly increasing activities and the need of more accurate expression of the facts. Hebrew has but two tenses, one to indicate past or completed action and one to express action not yet completed whether present or future. That is called an "imperfect;" but it has no resemblance to an Aryan imperfect, which has reference to past time and is usually progressive. Early languages, then, were "short" on verbs, even if "long" on nouns, and the nouns came first.

Primitive peoples are wont to gesture much in talking. Some of them cannot converse in the dark for that reason, since the gesture is a part of the idea. Our own Indians have a sign language which can be used when no spoken word is understood. Deaf mutes also have one, in addition to the familiar spelling system, and their preachers use it and are understood. Gestures, therefore, are in all probability a part of the Babel problem. They helped on the confusion.

Another possible element mentioned by Mr. Whitney is the fact that Chinese is sung! It is in a very real sense; for the single sound Ah is said to have forty different meanings according to the inflection and pitch used with it. Chinese music employs quarter-tones, much as the Greek Enharmonic Scale did. That was composed of two quarter-tones and a double-tone, making a musical fourth. The interval between C and C-sharp was divided in halves and then the interval between C-sharp and F was regarded as an uncompounded tone and so not to be divided. Another tone was also used before the C; but that was an "Added-tone" and not a part of the tetrachord. It was not B but B-flat. Modern ears would hardly consider that sort of thing as singing; but it was and still is in some places. The use of this element is very confusing.

One evidence of the contention that early languages were mostly nouns is to be found in hieroglyphics, the word itself meaning "sacred carving." It refers to a kind of picture writing, in which each character stands for some object or for a part of some word or idea. Two Chinese may be unable to converse; but it may still be possible for them to communicate with each other by their written symbols, and a Japanese may be able to read a Chinese newspaper.

If we wrote by such symbols, you and I could read A as "tent," any old Roman could read it as *tentorium,* and an ancient Greek, as *skene;* but each would understand perfectly what was meant. The letter would stand for the thing as well as for its name, and would therefore be clear to all. That is how it is possible to write when speaking is out of the question.

Starting, then, with a language having almost no verbs, the builders at Babel would soon feel the need of them and would begin to coin words accompanying them with gestures. We all do something of that nature with help that is unable to speak English. We use pantomime and add the appropriate word, and it works. I have even had an Italian workman joke another in that way so that I could understand the fun. Moreover, an experiment with a Boston terrier showed that the dog understood the gesture almost at once and obeyed.

Starting with some such limitations, the workmen at the tower of Babel must speedily have felt a crying need of words to express action. Meanwhile the leaders, in true human fashion, would begin to take themselves seriously and so would upset the original singleness of purpose and the original sympathetic understanding. Each would try to express action in his own way by coining a word that was suitable, and he would accompany it with a gesture. The inevitable differences would lead to confusion, and no telepathic faculty could work.

Thus, one leader might select "car" as a basis for his word for "run" (cf. Latin *currus* and *curro*), another might choose a man's running away (cf. Greek *drasmos,* flight, and *didrasko*), another might take a man's running as a racer (cf. French *coureur* and *courir*), another his course (cf. German *Lauf* and *laufen*), and so on; but confusion would certainly result, although the present relationship of verbs and nouns would thus be started in different ways by different leaders. In a short time the organization would go to pieces, and the different "gangs" would start going off by themselves. But the impulse to coin verbs would persist, and some languages would excell others in the fruitage.

Greek is rich in verbs. For example, it has *nomos,* meaning a custom or law, beside *nemo,* to distribute, custom being a thing distributed among them all, and it then has *nomizo,* to make use of a custom, etc. The form *nom* in the noun is "strong," the form *nem* in the verb is middle, and a form *nm* would be weak, if it was used. Such forms are rare; but we have *gon, gen,* and *gn,* in *gignomai,* the reduplication adding its mite to the problem.

English has foot and feet beside Latin *pes* for *peds* and Greek *pous* for *pods,* all of which show the original *o,* and *e* vowels, accompanied by a lengthening by way of compensation in the Greek and Latin, and probably also in the English, since that loses the final *s* instead of the stem ending.

All of these tendencies may have manifested themselves in the dissenting leaders, and all that was needed to produce the ultimate result was the withdrawal of the divine favor and the substitution of a spirit of controversy in the leading men. There could then be no sympathetic understanding and no telepathic aid in procuring it. No nouns would need to be altered save in the simple matter of their pronuciation (witness English vase), and there is therefore no need of postulating any such miracle as an alteration of a whole vocabulary. They would drift apart inevitably in the end, and that is enough.

Traces have now been found of a distinct relationship between Semitic and Aryan tongues, and English has some of them as in sing, sang, sung; for this is an instance of internal change like the Hebrew in place of different endings as in the Classics, which themselves still retain three stem forms. Sanskrit, German, Gothic, Anglo-Saxon, French, etc., all show instances of the same phenomenon, indicating an original similarity all the way through.

In the end only a few faint traces would be left of an original single language for all mankind, and there seem to be such from present indications. The Babel incident is therefore no myth, and it is no legend; for the indications are that some such thing must have taken place in the infancy of the race, and the means used may have been as simple as herein outlined.

An Hypothesis for the Confusion of Tongues

By Dudley Joseph Whitney, B.S., Exeter, California

ONE of the most marvelous things about mankind is the difference that exists between the languages of different peoples. Whether a scholar believes in the origin of mankind by evolution or creation, he at least believes that all men came from a common stock. Further, it is a well-recognized fact that all races of men came not so many thousands of years ago from the district between the Persian Gulf and the Caspian Sea, and it would seem inevitable that their languages would all be built on a common model, however much they differed in certain details, and that they would be much alike.

In spite of this fact, the different languages are not alike; they are amazingly unlike. To account for the fundamental differences between the various languages seems to be almost impossible.

The hypothesis which I will present here may seem fanciful and absurd. Yet the differences in languages are marvellous also, and it would seem that only a most remarkable happening could have caused such a remarkable condition.

The Genesis account of the confusion of tongues has been scorned by the skeptics. Nevertheless, it provides a possible key to the situation, particularly when the nature of early man is considered. The Genesis account is here given in somewhat abridged form:

> And the whole earth was of one language and of one speech. And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there . . . And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad on the face of the whole earth.
>
> And the Lord came down to see the tower, which the children of men builded. And the Lord said, Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.
>
> Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city.
>
> Therefore was the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth.

There can be no question but that all races of

men came from the very district here described and an examination of the history of different nations and of their language sheds some interesting light upon the origin of languages.

My view of the situation is this: Early men were descended from Adam, "the son of God," and so they were marvellously endowed physically and mentally. There can be no question of such endowment, and I will not take the time to discuss that matter. Possibly there existed in greater or less degree what might be termed a sixth sense, by which ideas could be conveyed from mind to mind with very little help from words. The term, mental telepathy, will suggest the nature of this sixth sense. It seems to exist now in some cases, not as an active, usable power, but as a sleeping, unused power, appearing in flashes at odd times.

Suppose, now, that this was a usable power during the time that men had the capacities which God had given Adam, "the son of God," that this power was not used alone, but along with a few words and with gestures. Instead of having to make long sentences to convey an idea, a man could merely say two or three words and his hearers would grasp his meaning fully. This theory may seem fanciful, to be sure, yet certain features about the languages of different races suggest that it might be so.

Suppose that, under this condition—only a few words ever being used or necessary—the tower of Babel was started and the work well advanced, when God suddenly removed this sixth sense, this power of intuitive understanding with only a few words. Right there the work would collapse, people could not understand one another; they would give up their building and the different families would separate and go to different lands. There would be needed under such conditions no miraculous change in the words different men were using, so that one man would say *house* and the other *domus* when previously both had used the same word. Rather, it would be a case of having been able to get along with few words and finding a sudden need for many without having them.

The different families would then spread abroad, each with very few words, and they would gradually build up their different languages and different dialects each in their own way. The philologists thousands of years later could in some degree trace back the growth of various languages from a few root-words and from various methods of expression.

I am in no sense of the word a philologist, and, in fact, the study of other languages has been very difficult to me. Nevertheless, the subject of languages is so little understood that what is said here about the matter will doubtless be largely new to many readers.

As a small boy I thought that all there would be in learning another language would be to learn the words corresponding to the English words, so that if I could learn the French words for "soap" and "run" and enough other words, I could speak French. So also for the other languages; that is what I thought until I started to high school and began to take up the conjugation of Latin verbs and the case endings of nouns and adjectives. Why, here was a new principle of language; something of which there were but the faintest traces in English.

Then, being a Californian by birth and seeing Chinese often, I found that the Chinese did not *talk* Chinese, but that they *sang* it. That was something else entirely.

Furthermore, Japanese school boys began to come in numbers even when I was a small boy, and I soon found that, Mongolians as they were, their language was totally different from the Chinese. They talked it instead of singing it, but the words were built up in a different way, so that the language was altogether different.

Still later I went to Hawaii, and tried to pick up a working knowledge of Hawaiian, learning many words, but being totally at sea as to how to connect them up to make anything resembling a sentence.

To draw a rather far-fetched comparison, if Latin resembled English about as much as chicken resembled a turkey, Hawaiian was no more like either than a humming bird was like the chicken and the turkey, and Chinese was no more like the other three than an eagle was like the other fowls named.

This is simply to say that when the confusion of tongues started, it certainly resulted in most amazing confusion, which can only be accounted for on the basis of a gigantic miracle, or else by some such explanation as I have suggested.

The ancestors of Nordics, Mongolians and Polynesians were all at Babel; they all had the same language to begin with; but there is so very little that is common to all of these languages that it seems our early ancestors did not have and did not *need* very much language. That is one of the foundation stones for my theory.

Now let us see about the possibility of the existence of high intelligence, along with a very simple language and few words, and I will go

to the Hawaiian for that. The Hawaiian language is amazing in its simplicity. I know more about it and how it is put together now, than I did years ago. There are very few sounds and very few root words. If language were a mark of intelligence, one would decide that the Hawaiians were an ignorant, primitive people; but they were not; they were anything but that. The lore of the *kahunas,* or priests and scholars, was astonishingly profound. Members of the race had memories that were little short of marvellous, and they had fine keen minds.

The argument might be advanced that they had an elaborate language to begin with, but lost it. Far more reasonable is the belief that their language was very simple, their minds keen and their knowledge far advanced to begin with. I have told how they came from Ur of the Chaldees, not far, of course, from Babel, and how they had an elaborate religion astonishingly like that of the Hebrews in many respects.

Now, one of the interesting features of the Hawaiian language is that it evidently came from this district. The historians speak of the Summerian origin of this or that people or of that language, the Summerians, as I understand it, being the descendants of Gomer, the son of Japhet, and the ancestor of the Welch and related peoples; also being the earliest inhabitants of the district north of the Persian Gulf, but migrating from it in very early times.

(As a diversion I can say that this may reasonably have been so, since Gomer was the oldest son of Japhet, the oldest son of Noah, and so by birth would be the ranking grandson of Noah, while the descendants of Noah were together.)

Coming back to the Hawaiian language, the prefix *hoo* is used as a causitive part of a verb. For instance, *ola* means well or healthy, and *hoola* (one o being dropped) means to heal or to make well. Other adjectives are changed to verbs in the same way. A Syrian visiting in Hawaii said that in his language this same use is made of the same prefix, and I am told that the same thing is true in Hebrew. That suggests a common origin.

My information on these matters comes from miscellaneous sources, not from any detailed study for which I have neither theory nor the foundation training. Nevertheless, in looking up the matter of the origin of races one picks up a good deal about languages.

The history of the Chinese is most enlightening. Authorities universally agree that the Chinese language is Summerian in its origin; also that the Chinese people came from Summeria originally, and had a common government with the Summerians, and that their civilization had a Summerian origin. Here, then, the Chinese language came from the Shinar district.

The Indo-European languages certainly did, Sanskrit being not far from the parent tongue of both the Aryans of India and the majority of European races, including languages as different as Greek, Latin, Scandinavian and Gaelic.

For a starting point, therefore, in reaching conclusions about this matter, we have several facts fairly well established. Many diverse languages from widely separated peoples had their origin in the Babel district. Those languages were built up by degrees from a very scanty foundation of both root words and methods of expression. Therefore it would seem that there was very little to the original languages. It was either that, or a miraculous change was made in the minds of the different people at Babel, so that the various individuals were made to talk entirely different languages after the confusion than they did a day or two earlier. While that is not impossible, and while I have no objection to the idea of miracle, in this case I prefer the simpler non-miraculous explanation namely, that, owing to some wonderful natural endowment, a sort of sixth sense, very little language was needed or used, and the removal of that sixth sense left men unable to communicate with one another, and so caused the confusion of tongues.

Granting that this was so, each family could go off by itself to a different part of the globe and build up a working language according to its own mental character and genius. Granting the nature of the confusion, the outcome is not at all unreasonable.

The American Indian, for instance, is known to be an offshoot of the Mongolian race, probably with some other mixture. Certain western Indians are also certainly part Polynesian. There is a definite strain of Mongolian in certain Indian languages, which philologists assert contains more primitive characters than in the present Chinese language; that is, these characters come closer to the Summerian origin than does the Chinese language itself. This would indicate conclusively that the break between Chinese and the American Indian offshoot occurred very early in the history of the race, before either language was built up save in a very slight degree. I think that a study of the origin of the different languages and races makes this hypothesis fairly plausible. Now

let us see how it looks as far as the Scripture is concerned.

Early men, of the line of Noah, were certainly highly endowed. Their longevity indicates that. So also does the fact that at the dawn of history the various civilizations were so far advanced. An important part of the problem is whether the existence of this "sixth sense," a kind of mental telepathy, kept under control and used along with an occasional word, can be assumed or not with reason.

Evidently it can be or else some accounts that come down from certain of my Highland Scotch forbears have to be cast aside; also various other incidents on record here and there at different times and places in the history of men. Whether one is justified or not in going to the animals to investigate this point is questionable; but it seems evident that warnings can be sent among animals by some sixth sense, a kind of mental telepathy. I have read, for example, that the mother giraffe, without making any sound as far as can be determined, can call her young to her from a distance in case of supposed danger.

Early men, fresh from the hand of God, may well have had such powers, and lost them as the result of sin. Sin dulls the sensibilities, weakens the intellectual powers, destroys the finer intuitions. There is no question of that.

There at Babel, four thousand or more years ago, a new race of men, saved by divine care and direction from a great earth ruin, were leaving God's care and protection and trusting to their own power. God saw their hearts and their conduct. It was not unfitting that their powers should be lessened. Their lives certainly were lessened then, for instead of living for four or five hundred years, as did the first few post-diluvian patriarchs, they soon fell away to a few scores of years. The weakening of memory and of all the powers of both mind and body must have come at that time, and a very material weakening too. Judging from present languages and from the way their origin can be traced in part back to the Babel district, it is certainly not at all improbable that this is what occurred.

If men had a comprehensive and well constructed language before them, it is certainly probable that they would have remembered it, and all languages would be much alike. Furthermore, our languages often, if not always, seem to have been largely built up from root words and root expressions, which indicate a small beginning. Since this was a small beginning in language, with very intelligent, capable people, such people must not have needed much language to begin with; a sixth sense plus few words would have been enough, and the deadening of that sixth sense would give all the confusion of tongues that would be needed.

I offer some added reflections. The foregoing statements were submitted to Dr. Herbert W. Magoun, an authority on language, for criticism and comment. Dr. Magoun made several most interesting and important observations, suggesting that the article be rewritten and include them. In the opinion of the author, it would be unfair both to Dr. Magoun and to myself to use facts and theories that had not entered my mind until they were suggested by a scholar immeasurably better informed on the subject than I; so I am letting the article stand as first written, trusting that Dr. Magoun will submit his own observations in his own way.

I would like, however, to add some more observations. It should be understood that the confusion of tongues at Babel was evidently not the substitution suddenly of numerous languages for an earlier common language; rather, it was a confusion of that language, or a lack of understanding, which caused the peoples to separate, and after they divided and subdivided, the different languages developed. That is almost certain.

Abraham, for example, lived long after Babel. His son Ishmael was half Egyptian and married an Egyptian woman; yet his descendants, the Arabs, speak one of the most difficult languages on the face of the earth. It is neither Egyptian nor Hebrew, but far different from either. Unless this was learned from earlier inhabitants of the land, it developed with the descendants of Ishmael and not at Babel. So also, it can be believed, other languages developed gradually from very simple beginnings.

Early Egyptian must have been simple, else Abraham, a native of Chaldea, could not have learned it so easily.

Written languages, of course, developed independently, being as different as Chaldean, Egyptian, Chinese, Hebrew, and Latin, to say nothing of Central American. The signs were entirely different, save where one writing was derived from another; some read from right to left, others from left to right, and others up and down. Some are alphabetic; others are hieroglyphic or in word signs, like Chinese and ancient Egyptian.

Regarding this fact, it is worthy of note that the earliest writing (the cuneiform or wedge-shaped writing of Chaldeans and neighboring

peoples possibly being an exception) was hieroglyphic—that is, meaning rather than sound was used in writing. Later developed writing was almost invariably alphabetic—that is, by sound. The appearance of hieroglyphics at the beginning, although sound or alphabetic writing was the natural development after a language was well built up, suggests strongly that the early peoples had more ideas than words in the beginning, which is to say, that before the confusion of tongues, they could communicate freely with very few words, so that words and ways to put them together had to be devised later. I cannot help believing that the minds and sensibilities of the immediate descendants of Noah were immeasurably superior to the minds and sensibilities of present-day men and that the language of men before Babel was very simple.

Just one more observation before closing. It is one thing to determine a fact; quite another to explain it. This is true about Babel. Men have scoffed at Babel and the confusion of tongues; but certainly nothing in the wide, wide world connected with the nature of man is plainer than the fact of confusion in languages, whatever the explanation of the confusion may be—that is, whatever may have caused men to fail to understand one another and to separate and to build up new languages.

Languages are amazingly different, and there is no naturalistic way to explain how they could become so. The simple fact exists.

Second, whether the language is Mongolian, American Indian, Polynesian, Aryan or Semitic, it traces back to the district north of the Persian Gulf, just where Babel is said to have been located. Critics may laugh that away if they can. There is the fact.

The explanation of the fact—how the confusion came about—is something else entirely. A suggestion has here been made as to the manner of the confusion. The subject is certainly an exceptionally interesting one, well worthy of study by those who believe the Scriptures to be the true Word of God.

What are the Big Questions at Issue?

By Professor George McCready Price, A.M., Berrien Springs, Michigan

I HAVE been much interested in the articles which have been appearing recently by my friend, Dudley Joseph Whitney, of California. And I have not objected to those articles which have also appeared from time to time objecting to some of the ideas which he has presented, or even objecting to some that I may have presented in some of my books. I am sure that the Editor of the BIBLE CHAMPION has published these conflicting opinions in the interest of a clearer understanding of all the problems which are before us in our study of the various relations of Christianity toward what is termed "modern science." But I think that the best interests of evangelical Christianity in this country demand that we who claim to be standing in defense of the Bible try to reach a substantial agreement regarding the main points in the discussion.

And I take it for granted that we wish the articles in the BIBLE CHAMPION to be read by many hundreds or thousands who are not believers in Christianity. Hence it is not enough for us as writers to present our subjects in such a manner and from such a point of view that they will be approved by Bible believers; we should also have in mind the great world "outside" who have grown accustomed to looking at all these matters in an entirely different way. Accordingly we must not indulge in mere fanciful speculations regarding such questions as the origin of the races of mankind, backing up our ideas by appeal to Scripture, as a recent writer opposing Mr. Whitney has done, citing certain texts of the Bible which seem to some of us very far fetched, to say the least. Such lack of caution in using the Bible to back up at least questionable scientific theories always tends to bring the Bible into contempt in the minds of those inclined to hold science above the Bible. And as I have just said, we hope that the BIBLE CHAMPION is being read by many who are not evangelical Christians.

What we don't know about such subjects as the origin of the races of mankind, or the origin of "species" among plants and animals (substantially the same problem), would fill a very large volume. Science has studied and speculated in vain; and the Bible gives us scarcely a hint to help us.

But there are some issues between Fundamentalism and Modernism which are very plain. And I would especially commend Mr. Whitney's article in the December BIBLE CHAMPION entitled: "The Heart of Organic Evolution." In this article Mr. Whitney shows that the essence of the theory of evolution is

uniformity, that is, the philosophical assumption that the present order of things is the measure of the past, and the measure of all the past. This in effect denies all miracle, and denies any such beginning as a real Creation of anything. For the essential idea in Creation is that at a certain period in the past God did something in the way of making things which He is not now doing; for the Bible always represents Creation as a *completed* work, something not now going on. Hence, if we are to believe the Bible, we cannot hope to learn of the origin of anything by examining the methods by which God is now sustaining or perpetuating them. For we have had no experience in the real Creation of anything; hence we have no true standards by which to understand such an origin of anything,—whether it be the origin of our solar system, the origin of our earth, or the origin of the animals and plants upon it, or the origin of man. All these origins were by some method or process utterly different from anything going on around us which we can study and call a "natural" process.

But Mr. Whitney also brings out the fact that Evolutionists are trying to play hot and cold on this subject, especially in the matter of such points as the origin of *life.* They all acknowledge that spontaneous generation is not an observed process, in fact is not in any sense a "natural" process. The origin of any form of life from the not-living is a purely "supra-natural" process. This agrees with Creation, but not with evolution. The same may be said regarding the origin of any *new organ* or anatomical part of any plant or animal. All scientists have to acknowledge that we do not now see going on in our modern world any such thing as the origin of any really *new kind* of plant or animal. Hence this also must be a process outside the present order of things; and this removes this origin from the class of the natural to the class of the "supra-natural," —all of which means Creation, not evolution.

Most well-informed evolutionists will acknowledge all this—though very reluctantly. But they still cling to their fundamental philosophy just the same. Why? For one thing, I believe that in the back of their heads they all keep looking at those notorious geological "ages," with the various types of life appearing one after another in a long series of advancing and apparently developing forms. This they think that their geology has actually proved. Those who have read some of my books on geology know that there is another and a better way of looking at this matter, and that we now have many reasons for saying that all these plants and animals dealt with by geology as fossils were really at one time living contemporaneously in the world before the Deluge, and that they were all destroyed and buried by that great world-catastrophe. All the leading facts of the science of geology have now been rearranged on the basis of this hypothesis of a universal Deluge; and the facts lend themselves better to this hypothesis than to the old theories of Lyell and his followers, which is the system of evolutionary geology still taught in most of our universities and colleges. But apparently many even among believers in the Bible do not know anything about these recent developments in geology; thus they think that the evolutionists do have a strong point in this argument of the alleged geological "ages." I confess that if I still believed in this view of the successive types of life in a regular sequence of advancing kinds, I would be almost compelled to believe in some sort of evolution theory after all, even though, as the best informed of Modernists acknowledge, they cannot actually show how these successive types were actually connected together.

All of which leads me to say that Fundamentalists are making a mistake when they admit the reality of these *successive ages* of the evolutionary geologists. This idea has been taught in this country by many well-meaning men, such as the late Dr. George Frederick Wright, with some leading men at the present time. But with a better way of handling the subject, —a vastly better and more consistent way, a safer way Biblically, philosophically, and scientifically,—why should any one in this late day cling to an old, worn-out line of argument which, as history shows, has driven thousands of people over into the ranks of the evolutionists? Why not adopt the better way?

It seems to me self-evident that if all the Fundamentalists in America would unite on this Catastrophic interpretation of geology, utterly discarding the artificial and anti-Biblical geological "ages," we would soon have the cause of Fundamentalism lifted out of obscurity and placed on a position of advantage where the entire world would have to give respectful attention.

In other words, by accepting literally and at full face value the sixth, seventh, and eighth chapters of Genesis, and by explaining the facts of geology in the light of the world's experience there recorded, we thereby are able to take the first chapter of Genesis in the same literal, matter-of-fact way, and thus we cannot possibly have any trouble about such a theory as that of organic evolution.

Evolutionary geology denies that the world ever went through such an experience as we find recorded in the sixth, seventh, and eighth chapters of Genesis. And by getting some Christians to admit this denial of this most important portion of the Bible, evolutionists hope to carry their argument further and make these Christians deny the Creation stated in the first chapter. Why not deal with first things first, and say that the evolutionary scheme of geology is all wrong; and then have an easy time in dealing with all the other problems which the evolutionists would like to present?

Miracle or Atheism–Take Your Choice

By Kenneth S. Wuest, D.D., Chicago, Illinois

THE primary purpose of a miracle is to attest the Divine source of a message either oral or written, given by the person who performed the miracle. Wicked King Ahaz knew this when he refused to ask God to perform a miracle in attestation of His promise to protect Jerusalem from the attack of Samaria and Syria. Ahaz did not wish to be morally obligated to believe God, for he was looking to an alliance with Assyria for help against his enemies.

The Pharisees knew this when they witnessed the miracle that our Lord performed in casting out the demon. They tried to evade the moral obligation of believing and obeying His message, by ascribing the miracle to Satan, which if true would invalidate our Lord's words.

David Hume knew this when he declared that miracles are a violation of the laws of nature, and that human testimony cannot establish the fact of miracles.

Present day Modernism knows this when it singles out miracles as the chief point of attack. One of its outstanding exponents says of miracles: "I cannot think of miracles as intervention in a philosophically conceived cosmic system. Certainly I find some of the miracle narratives of Scripture historically incredible. Others puzzle me. I am not sure about them."

Ahaz, the Pharisees, Hume, present day Modernism. "Birds of a feather flock together." Why this age long persistent attack upon miracle? Because miracle is the Divine attestation of the fact of an inspired infallible Book, the Bible. Again, not only is it the attestation of the Divine source of the Bible, but it constitutes the foundation of the salvation which God offers the believer. Christianity depends upon certain miraculous and historic *facts* for its source of power to cleanse from sin and regenerate the individual. If the virgin birth, sinless life, vicarious death, and victorious resurrection of Jesus Chirst are not *facts,* then there is no salvation from sin in Christianity, and it takes its place with the man-made ethical systems of the world. "Christ died," is history. "Christ died for our sins" is doctrine. The doctrines of Christianity rest upon the miraculous facts of the Gospel records for their actuality. Christianity stands in a class by itself.

Disprove the fact of miracle, and you have relieved man of the moral obligation to believe and obey the Bible, and you have reduced it to a book of ethics with no more authority over man than a work of fiction. Miracle is the necessary accompaniment of a revelation, for it identifies it as from God, thus laying upon the race, the moral obligation to believe and obey.

Modernism denies the possibility and actuality of miracles. It at once stamps itself as *atheistic.* Pure reason establishes both the possibility and actuality of miracles. God to be God, must be omnipotent. Therefore miracles are possible. God to be God must possess infinite love and infinite wisdom. Therefore miracles have actually taken place. An infinitely wise and loving God will intervene in the course of human affairs to set them right again, for every one, for Fundamentalist and Modernist alike, agree that there is something wrong with the race, and even the Modernist will agree that man by himself cannot set things right, for he postulates a *force* in man that will, namely evolution, the Modernist's substitution for *God.* So the Modernist is driven to the choice between two things, either there is a God and He has intervened in the course of human affairs, or there is no God and instead, a certain force is bringing the race to the place of perfection, for the race in itself is not sufficient to the task. And that is the very essence of sin, Sin is the substitution of self-will and self-dependence for obedience to God and dependence upon Him. Sin is the casting off of the

authority of God. It is the age long spirit of fallen man as expressed in the words, "We will not have this man to rule over us." The denial of miracle therefore, is the denial of the existence of God and of Divine authority.

Miracles are not the violation of the laws of nature, because the laws of nature are the fixed operation of God's power in a universe where law and order reign, and were brought into existence with the creation of that universe to take care of the welfare of man in his unfallen state. But when sin came into the race, creating new conditions which the laws of nature were not designed to meet, it became necessary for God to institute new laws to meet the new conditions. These new laws are the operation of the same Divine power which administers the laws of nature, but necessarily their manifestations and operations are different from those of the laws of nature, because they are adapted to meet different needs. These new laws are adapted to meet the wrong moral conditions and the facts of sickness and death, consequent upon the entrance of sin into the race.

Miracle therefore, is nothing out of the ordinary, when we take present day conditions into consideration. It is just what can be expected of an omnipotent and loving God. In the last analysis, miracles are therefore no more unnatural than the laws of nature. Both are supernatural. Both can be operated only by Deity. Miracle therefore is the most logical thing in all the world. Again, the Bible demonstrates its reasonableness, and the shallow sophistries of Modernism. Hume's statement that miracles are violations of the laws of nature must therefore be thrown out of court. There is no evidence against their possibility and actuality. But on the other hand, incontrovertible proof of both.

Now as to Mr. Hume's statement that miracles are not capable of proof from human testimony. We readily admit that human testimony is sometimes mistaken. But we are not at all disposed to admit that the testimony to the fact of the miracles recorded in the Gospels, is not to be trusted. Indeed, the Gospel records are the best authenticated documents that have come down to us from antiquity, a fact for which I will now present proofs.

1. Either the writers of the Gospels were good men or bad men. If they were good men, they would not purposely deceive the world concerning the most vital issue in human life. The evidence shows that they were not mistaken in their presentation of facts. Therefore, if they did not deceive the world and were not mistaken, their records are true. If they were bad men, they would not persist in imposing what they knew to be a fraud, upon the world, and suffer ostracism, personal injury and even death, because of that effort. The satisfaction of deceiving the world, would not outweigh the suffering involved in the attempt. Furthermore, if they would persist in that deception in spite of the suffering involved, it would be impossible to deceive the most enlightened portion of the race for almost 2,000 years, without having actual proof brought by some one to show that their records were untrue. As Lincoln so wisely said, "You can fool all of the people some of the time, and some of the people all of the time, but you cannot fool all the people all the time."

But the Gospel writers were not bad men. Their purpose in writing was to turn men from sin to righteousness, from the power of Satan to the power of God. Evil men would never have such a purpose. Let the opposition produce an example of a person who preaches salvation from sin through Jesus' Blood, and who at the same time is an evil person. Again, the Gospel writers were not evil men, because evil men could not portray nor speak of the character of the Son of God in the way in which the Gospels picture Him. Neither would evil men be constant companions of Jesus Christ for three years, and then tell the world about Him. Evil Judas was such a companion, but he betrayed Him. If Gospel writers were not bad men, they were good men, and that being the case, they told the truth. But some one will say that good men are sometimes mistaken, and we readily admit that. But the following evidence will prove to any logical mind, that the Gospel writers could not have been mistaken.

2. The miracles were very numerous, they were varied in their character, and they extended over a number of years, being repeated over and over again. This would preclude the fact of deception of any kind by the persons who performed them, and also the possibility of the persons witnessing them of being under the influence of an hallucination.

3. The miracles were performed over a large extent of territory, and for the most part, before the general public. This would preclude the fact of deception on the part of a small group of isolated witnesses.

4. They were performed before the enemies as well as the friends of the Gospel, enemies who would have discovered a deception if it were there, the Pharisees admitting the mira-

cle of the casting out of the demon by our Lord, but seeking to negate its power of attestation by ascribing it to Satan, being a case in point.

5. The accounts of the miracles were reported orally and in written form in the places where they occurred, to the people who saw them performed, or to those who received the testimony concerning the fact of their performance from those who saw them performed. Here is the most convincing proof. Paul in writing his first epistle to the Corinthians, states that Christ was seen by over 500 brethren at once, most of whom were still alive when he wrote. He appeals therefore to these 500 for their verification of his account of the resurrection. And there is no record that any of them denied its fact. Furthermore, Paul would never have dared to appeal to them for such verification, if he had known the resurrection to have been a fraud. The resurrection is witnessed to therefore, not only by the Bible writers, but by the thousands in the first century who embraced Christianity, and by the millions since then who have experienced a new life from above through faith in the Gospel message.

6. The miracles were worthy of the majesty and benevolence of the Son of God. There was nothing puerile or ridiculous about them. They bear upon their very face, the stamp of Deity.

7. The miracles were not performed for profit, nor for a display of power.

8. Those performing them expected nothing but persecution because of the attesting power of the miracles to the Divine source of their message.

9. The miracles were attested as facts by the enemies of the Gospel, the Pharisees and Sadducees in the first century, Celsus in the second, Porphory in the third, and Julian the Apostate in the fourth, all of whom admitted the fact of the miracles but rejected Christ as Saviour.

10. The Gospel records are corroborated by contemporaneous records so far as it comes within their purpose to speak of them. Josephus, foremost Jewish historian, and an unbeliever, refers to Jesus as a doer of marvellous works, to His crucifixion and resurrection. The Roman historian Tacitus, refers to the crucifixion of Christ under Pontius Pilate during the reign of Tiberias. Pliny, Juvenal, and Suetonius, all speak of Christ. Gibbon, an unbeliever, and unfair in his treatment of Christianity, records enough in his history of the Roman Empire, to establish the fact that the Gospel records were received as true at the date of their publication.

11. Finally, there is no established testimony that proves that the miracles did not occur. The burden of proof is upon the one who denies the fact of miracle. A mere assertion proves nothing. Modernism is a system of denials based upon the *opinions* of men. Mere opinions are not accepted as evidence in a court of law. With the foregoing mass of evidence to the fact of the miracles recorded in the Gospels, the contention that miracles are an impossibility and not capable of proof from testimony, must be thrown out of court.

Miracles are possible. Miracles have taken place. The miracles of the Gospels are *facts*. They attest the Divine source of the Bible, and put upon man the moral obligation of believing and obeying the Scriptures. This must be accepted as true, or the person faces the only other logical alternative, *atheism,* for if miracles are not possible nor actual, then there is no God. Miracles or Atheism, take your choice.

* * *

Trailing College Text Books

By Charles Calvert Ellis, Ph.D.,D.D.,
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PERHAPS there never was a time when in educational circles there has been more emphasis upon the necessity of training thinkers, nor a time when there was more actual training of trailers than today. The teacher is so sure of himself, especially if he has accepted "the concensus of scientific opinion" that he becomes very impatient with a student who dares to think anything that runs counter to this opinion. The assured result is the development of trailers instead of thinkers.

When David Starr Jordon called attention to the fact that Louis Agassiz never believed in Darwinian evolution but that his students became evolutionists, he was careful to say that this was no discredit to the teacher because "Agassiz did not teach men to think as he thought, but to think for themselves."

When one reads today the things that are written by those who believe in evolution he has to wonder how many of them have the attitude of the great naturalist. They certainly do not always indicate that they are open-minded enough to have tried to think the arguments of the other side, nor willing to say

openly that what they wish to have accepted as a fact is by scientists themselves admitted to be merely a theory. Their whole manner of dealing with the matter seems to indicate the desire to make trailers and not thinkers.

Despite the fact that in the field of religious education the process of instruction, as such, has been discredited, unduly it may be admitted, it is still the favorite method in the higher institutions. The professor expects his student, where this method is used, to profit by the lectures to the extent of assimilating their point of view. In other cases, he adopts a text-book which represents largely his point of view, and again the student is in highest favor who accepts it as it is, or as modified in some cases by the professor.

It is to be frankly admitted that it is becoming increasingly difficult to find text-books which are not antagonistic to "the faith of our fathers," and the teacher who would present to his classes a conservative point of view must of necessity modify the text-book presentation. But this teacher most of all should recognize with Dr. Machen that to develop thinkers and not trailers is to help most surely the Christian point of view. Because, however, it is so much easier to follow the beaten path, many are undoubtedly doing so. And because those parents who were in college more than twenty years ago probably have little idea where this beaten path is leading, it will be our purpose to follow the trail of a few of the texts in different fields that are being used in our colleges. It may help us to understand why our young people so often trail off from the highway of God on to byways whose very existence we may not have known.

(TO BE CONTINUED)

The Parable of the Unjust Steward

By Colonel Henry Keyes, Los Angeles, California

THERE are several important points in this somewhat difficult parable to which we desire to call attention. Was the financial statement of the servant's stewardship fully presented to his master? The answer is, It was. Was the steward dismissed? He was not. Why was he not dismissed? Because the financial account which he rendered his master showed prudent business discretion, which called forth praise instead of censure. Where is the proof of this fact? In verses 14 and 15 wherein the Lord Jesus made the application to the Pharisees, for whose benefit, in part at least, he invented and spoke the parable.

The said parable is recorded in the sixteenth chapter of the gospel according to St. Luke. Note the setting: "And He said also unto His disciples," Observe also Chap. 15:1: "Then drew near unto Him all the publicans and sinners to hear Him."

The Lord Jesus had gone apart with His disciples, and was speaking to them in parables. Publicans and sinners, observing them, began to draw near to listen.

According to Rotherham's translation, the main actor in this little drama is called "the prudent steward." It seems that his master had a friendly neighbor who knew something of the character and financial ability of the men with whom the steward was doing business, and also something of the amount of credit extended to them. For instance, he heard that Mr. Poor Credit had bought "a hundred measures of wheat" and Mr. Spendthrift "a hundred measures of oil." In his opinion, neither of these men was worthy of that much credit, and he rightly concluded that his neighbor would incur a heavy financial loss through the faulty business transaction of his steward.

So he pays a visit to the master and tells him how the steward is squandering his goods. The master, of course, is greatly concerned, and sends for his employee, and says to him: "I hear that you are wasting my goods, selling them to men who never can repay me. Now if this is so, you can no longer be steward. Make up an itemized account of your dealings and put it all down on paper so that I can see how the business stands."

Then the steward was in great distress, knowing that he had not been careful and scrupulous in handling his employer's goods, and this would cause his discharge when he presented his account. Then he said to himself "What shall I do? . . . I cannot dig; to beg, I am ashamed."

But being unfaithful at heart, his mind naturally adverted to some dishonest transaction to help him out of his difficulty. With no thought of his master's welfare, he began to plan to make the most out of the situation

for himself. At last he resolved to make a sacrifice of his master's goods in order to secure his own future. So he called to him the debtors. To the first one he said: "How much do you owe my lord?" He replied, "One hundred measures of oil." The steward said to him: "This is too heavy a debt for you to pay; take back your bond, sit down quickly and make it out for only half as much." Thus he treated all his masters' debtors. He called each one to himself, returned to him his bond, and in its place accepted one for a less amount.

A little consideration of this shady transaction will convince any one that the steward knew that these debtors were not honorable men, because they were all too ready to become a party to his dishonest scheme by accepting the reduction of their debts from the steward. Then he made up the account of his business transactions on the new basis that he had concocted.

What was his object in devising such a scheme? It was to place those unscrupulous men who had accepted his bribes under obligation to him, so that, when he was put out of the stewardship, he could go to their homes and have free board and lodging. They could not refuse him such a favor because they had made themselves a party to the dishonest transaction.

So the steward took his newly revised account to his master, and anxiously waited to hear the words that would mean his summary dismissal. The master, we may assume, looked carefully over the account; and as it seemed to him that each debtor was financially able to repay his small obligation, he felt that his confidence in his employe was justified, and so he commended him for transacting the business with wisdom.

Now observe: The Pharisees were listening to all that Jesus said; and, as we know, they were the professedly religious people of the time; they looked upon themselves as "the children of light." In verse 9 Jesus recommended to His disciples that they make use of money (here called "mammon" or riches: see the margin) in such a way as to gain spiritual benefits. He taught them the right use of money and earthly possessions. Then he said to them and the listening Pharisees that the children of this world, represented by the unjust steward, were wiser—that is, more prudent—in their way and for their advantages than were the children of light. Worldlings really exercised more forethought and skill and alertness in advancing their material interests than did religious people in furthering their spiritual interests.

The Pharisees were listening intently to all this discourse, but they either misunderstood or else perverted Jesus' meaning, supposing that He was teaching His disciples to be smart in the worldly way, by imitating the unrighteous steward in making to themselves friends by the improper use of money. Then it was that they derided Him (Verse 14).

Then Jesus, perceiving their perversion of His teaching, drove home to them the great truth of His parable. Turning to them, He said: "Ye are they which justify yourselves in the sight of men; but God knoweth your hearts; for that which is exalted among men is an abomination in the sight of God."

By this cutting remark He meant to rebuke their unspiritual and "covetous" spirit (verse 14) in so grossly mistaking the purport of His parable as to think that He would commend the unethical conduct of the unjust steward, when He meant to teach His disciples that they should be just as alert and wise in gaining spiritual good as the unjust steward was in securing worldly advantage for himself. So He told the Pharisees that God knew all about their mercenary and worldly spirit, even though they tried to disguise it and justify themselves. No; they could not deceive God. This application of the parable to the Pharisees establishes the point that, while the steward justified himself in the sight of his master, he failed to justify his conduct in the sight of God, who knew his heart.

Well may the Christian Church learn at least three valuable lessons from this parable and the attendant circumstances: 1. Money (called "mammon" in the text) should be used judiciously to advance the kingdom of God and men's spiritual interests; 2. Dishonest methods should never be employed; 3. Pharisaic pretentions in the use of money, however ostentatious they may be, can never be pleasing to God who "weigheth the spirits" (Prov. 16:2).

* * *

"Layman," writing in *The Religious Herald,* says that the ineffective preachers are the following: (1) The preacher who will not work; (2) the preacher who lectures on secular themes; (3) the fault-finding preacher; (4) the preacher who tries to be funny; (5) the preacher who wants to show off.

David's Bundle of Life

By Charles A. Ingraham, Cambridge, New York

THE expression, "the bundle of life," is found in First Samuel, 25:29, where Abigail says to David, "But the soul of my lord shall be bound in the bundle of life with the Lord thy God."

David, surrounded by a band of adventurous men, was a fugitive from the jealous hatred of King Saul, and was leading a precarious existence, ever in need of supplies for their support. Learning that a rich man named Nabal living at Carmel (now Kurmul, ten miles southeast of Hebron), was engaged in sheep shearing, he sent messengers to remind him that his men had protected Nabal's shepherds and their flocks in the fields and soliciting any aid he might be disposed to contribute. Nabal replied impertinently, refusing the request.

David upon hearing his decision ordered his followers to arm, determined to destroy every male of Nabal's company. But Abigail, his beautiful wife, learning of the danger, went to meet David, having asses laden with provisions, and prostrating herself, eloquently made intercession for her husband and his people. Her supplication, earnest, tactful and prophetic, prevailed and David was led to rejoice that he had thus been restrained from an unjustifiable act of violence. Nabal having died shortly after this event, she became the wife of David, relinquishing wealth and station to cast in her lot with a so-called outlaw, for she had faith in his great destiny.

In the original the word standing for "bundle" was a proverbial term to indicate whatever was esteemed rare and of great worth, and hence the meaning of Abigail when she said that the soul of David "shall be bound in the bundle of life with the Lord thy God," was that his life was precious in God's sight and would be fostered, so that he would certainly come to the throne of the kingdom, and this despite that he had been ready to visit unmerited death upon Nabal and his male servants. The episode depicts the characteristic nature of David,—impulsive and reckless, but quickly brought to a realization of his mistakes and to a spirit of repentance.

Abigail's faith in him was borne out by subsequent events, though at this time there was little prospect of his becoming other that the victim of Saul, who was ever seeking him with all the resources at his disposal. But David in the good providence of God at last ascended the throne, and though making mistakes and committing sins became a great military commander, statesman and poet, whose influence during his life was but a small part of the moral and spiritual energy which he was destined to contribute to the end of time, for he was bound in the bundle of life with the Lord his God.

His experiences have been and ever will be duplicated by multitudes of believers, who through weaknesses of the flesh have frequently been disobedient, but who have with tears returned to the narrow path and received the forgiving smile of the Master, taking up their journey with renewed faith and zeal. Like David we learn to know that the guidance of God is better than the leadings of worldy wisdom, and neglecting the glaring sign-posts along the road of life which so many unqestioning follow, we search diligently to find the straight and narrow way, wherein only is safety.

Never perhaps in the history of the world was there so great a variety of appeals for attention as today; diversions have multiplied until opportunities for meditation and sober thought have been well nigh crowded out; the newspapers have grown so bulky that to read what one day's issue contains would occupy all one's waking hours; the radio monopolizes the evenings until far into the night with much that is good and elevating, but with a great deal of frivolous entertainment, while the different stations contend with one another to maintain the attention of the listeners. The welter of amusement in which we find ourselves is enlivening, but there is room for regret that all this is substituting largely superficial and ephemeral diversion for profitable study and thought. We should have a more dependable guide. Crossing the deserts of the East the caravans employ a "hybeer" or guide who is acquainted with the location of wells of water, of the haunts of enemy tribes, of the track of the simoons, those suffocating winds, and who pilots his charge safely across the wastes of sand. We have a loving, unerring Guide as we cross the perilous plains of life; let us not neglect to call Him to us.

David's intimate association with God, bound in the bundle of life with him, assured him also of protection, of which he stood in sore need throughout his precarious career, not only in a physical but in a moral and spiritual

sense. He was, indeed, a conspicuous example of a man who would certainly have gone to destruction had it not been for the watchful care of his God. Many men of his characteristics lacking divine assistance, though with eminent abilities and attractive social qualities, have been the prey of their passions and, lost to shame and honor, have miserably perished. The pride of man counsels him to depend upon himself, a most deceitful advice, for no person, however wise and prudent, is able to fashion his own destiny aright. Not many of the great and successful men of the world are conspicuous as followers of Christ; their prosperity has made them too self-confident.

Yes, all need protection. A man with a vicious dog gave him to a keeper of wild animals and he was thrown in the cage of a lion, who was kind to the trembling, defenseless creature, stroking his head affectionately, and the two became companions. After a time the owner relented and came to get the dog; the keeper handed him the key telling him to take the animal, but he feared to open the cage. In whatever straits we as Christians may find ourselves, however threatening may be our conditions, we should place implicit confidence in the friendship and protection of the Lion of the tribe of Judah.

Though David was guilty of a dastardly and terrible crime his life abounds in evidences of beauty and nobility of character, and above all is adorned with an inspired apprehension of spiritual truths and emotions. He fell, but with agonizing repentance he struggled to his feet and with an humble and contrite heart strove to make his conduct acceptable to his God. He was not without reward for the fealty which he ever manifested; with great rejoicing he brought up the Ark of the Covenant to Jerusalem and re-established there the worship of Jehovah; with his armies he overcame and rendered subject to him the surrounding enemy nations,—the Syrians, Philistines, Ammonites and others—and became through his superb abilities a powerful monarch, ruling a great expanse of territory. And though in his natural life he suffered for his great offense, in the heavenly realm his guerdon for fidelity will be unceasing.

The rewards of lives of faith and service are assured, individually and collectively. The blessings which we enjoy in this advanced civilization of ours are traceable to the Pilgrims and multitudes of other consecrated souls who laid the foundations of our country and who have brought it forward. Every person faithful to his God will reap benefits and sooner or later will acknowledge that he has been bountifully requited. One of Alexander's soldiers was driving a mule laden with the king's gold, and the animal being exhausted with the burden, the driver relieved him, carrying the weight until he, too, was ready to fall. Alexander, observing the sympathetic spirit of the man, bade him carry the gold to his tent as a reward for his kindness.

Abigail's prophecy in her ancient day for David is appropriate advice for all in this modern time if we would gain the greatest good, and we should not rest until we are assured that we are bound in the bundle of life with the Lord our God.

* * *

From the Inside Out

Bias of mind has a great deal to do with the conclusion which a man reaches; we have to recognize this sometimes to explain men's manner of dealing with gospel evidence. It is exactly as our Saviour said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." If the trouble had been a lack of evidence, then more evidence would have helped them. But there was a lack of something else. And when that is the case more evidence does no good. You cannot cure a man's eyes by operating on his ears. We understand that. Here is a president of a bank; he has his books and his securities, and he locks up his safe and sets the time-lock for ten o'clock in the forenoon of the next day. He goes home and thinks of something he would like to get out of the vault. He goes down to the bank, but he cannot open the vault. He has the combination; he may be president and cashier and stockholder and director all in one, but he cannot open that vault until ten o'clock next day. If he could only get inside, or if there were only somebody inside that he could talk to and tell them to change the adjustment, all that he would want then would be knowledge of the combination. But he cannot open it. That is what I think is really needed in men. They need some one to change them within—what we call regeneration. We may accumulate argument, and pound at men with the presentation of the truth objectively; but we won't do very much until the hour strikes for the soul's release, and when the Spirit does his work, then the combination comes into play, and men yield to the power of entreaty and respond to the presentation of evidence and argument.—*Francis L. Patton, D.D.,LL.D.*

THE SANCTUARY

A Tomb Without a Tenant

By Clarence Edward Macartney, D.D., Pittsburgh, Pennsylvania

"Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale."—Samuel 18:18.

ON THE battlefield of Saratoga stands a towering obelisk commemorative of that decisive struggle of the Revolution. About its base are four deep niches, and in these are bronze figures of the Generals who commanded there. In the first stands, Horatio Gates; in the second, Schuyler; and in the third, Morgan. But the fourth, alas! stands empty. The soldier who won that niche of fame has forfeited his right to be remembered. Below the empty niche, cut in the stone, there is a solitary name, and as the eye falls upon it, a vision rises. I see a young Colonial officer leading his troops on a wintry morning against the battlements of Quebec. Again, I see him charging the British lines at Saratoga, and yet again, crouching at the mid-night hour by the murmuring Hudson, bartering his soul to Satan. The scene changes. I see a lonely room in London, and an old man dying, friendless, homeless, Godless—Benedict Arnold, hero, patriot, traitor.

Here is another beautiful, but unoccupied monument. The history of Absalom closes with one of those overwhelming contrasts in which the Bible delights. When Joab had thrust the three darts through his body, Absalom was cut down from the limb of the oak tree where he had been caught by his luxuriant hair and cast into the nearest pit. As the companies of soldiers marched by on their way back from the battlefield, each man took a stone and cast it upon Absalom until a great mound of boulders marked the last resting place of that rebel prince.

In strange contrast with this lonely and rude sepulchre was the costly pillar or mausoleum which Absalom had reared for himself in the king's dale. That was the tomb which he expected to occupy. There his flawless body, arrayed in royal robe and prepared for the sepulchre with spikenard and ointment was to be laid away with an empire's lamentation. It would be a memorial to his greatness, and men of succeeding generations would tarry by the tomb, and say, "Here lies Absalom, the son of David."

How different was the grave into which he had now been cast like a dead dog! Instead of resting in a marble mausoleum, that flawless body, once without a blemish from the sole of his foot to the crown of his head, lay gashed and broken at the bottom of the forest pit, covered with a heap of stones and with not a soul, save his broken-hearted father, to mourn over him. But yonder in the king's dale stood his pillar. The rising sun gilded with glory its precious stones and silver and gold. The noonday sun halted to behold its beauty, and night draped its white shaft with her ethereal robe. But it was a tomb without an occupant; a pillar without a hero; a monument without a man.

The stone pile and the pillar! Absalom was not the only man who planned for a pillar and ended beneath a stone pile. This great city tonight pulsates with the ambitious hopes and daring plans of young Absaloms who wish to make a name for themselves and win a high place in the world. A large number of them will fail. Their end will be a stone pile of regret or infamy, instead of the pillar of true fame; and leaving fame out of it altogether, many of those who tonight plan to be useful and honorable men and women in their day will never reach that goal. What are some of the reasons why they fail?

I. *The Lack of a Purpose.* Robert Burns wrote of himself:—"The great misfortune of my life was to want an aim." To that want he attributed many of the misfortunes which overtook him in life. "With a heart completely tinder and eternally lighted up by some goddess or other, a wild logical talent, a strong appetite for sociability and a native hilarity and a constiutional melancholy which made him flee solitude, he lacked the balance wheel of a definite and high aim, and many sorrows and much heaviness of heart were the results."

When a man has some well defined end at which he wishes to arrive, that purpose acts as

a stimulant upon his mind, stirs latent talent within him, collects and marshalls his wandering powers and concentrates them upon the one chief work to be done. There are thousands of young persons drifting aimlessly about, just waiting for the breath of the wind of a high purpose to stir them into action and surprise them with the powers that lie slumbering in their souls. When a high purpose takes possession of a man he has a defense against the inroads of vicious habits which waste his powers and stop his manhood. The tempter finds it difficult to gain the ear of that man who has set his face steadfastly towards some worthy end, and who is bending all his energy to secure that end. It is the company of such a purpose that enables a man to endure hardness, cheers him in any moment of depression, and makes him capable of those sacrifices and self-denials without which no man can succeed.

The easy and incontrovertible proof of this is the story of those men who won distinction in one or another of the fields of human enterprise. Napoleon is not a model for any man, yet in the power of a purpose and in readiness to sacrifice to that purpose, he is. As a student in the military schools he gave himself to his studies, aiming at distinction in military life and separating himself from those companions whose habits interfered with his purpose. Or take another field. "Paradise Lost" and the "Hymn on the Morning of the Nativity of Christ" were not accidental productions. They were not, as Milton says, "the result of the trencher fury of a rhyming parasite." The man who wrote them tells us how he labored for such excellence. "I began thus far to assent both to them and divers of my friends here at home, and not less to an inward prompting, which now grew daily upon me, that by labor and intense study, which I take to be my fortune in this life, joined with a strong propensity of nature, I might perhaps leave something so written to after times as they should not willingly let it die." "This one thing I do," has been the way to high usefulness in life. Even a mediocre nature with a definite aim will accomplish far more and rise higher than the most talented man in the world without a goal.

II. *Selfishness.* It is important to have a purpose, an ambition, but it is dangerous to let that purpose end with self. The man whose tomb was never occupied, Absalom, had a definite end in view. He wanted to be famous in life and remembered in death. But his ambition ended with himself. The result was a carcass under a stone pile.

David Barrie tells of how he went in to see the tailor in his town and spread out before him his set of photographs of the poets, a symbol of his own ambition. The tailor looked at them silently for a time, and then turning to the lad quoted to him the lines of Cowley:—

> What can I do to be forever known,
> And make the age to come, my own?

He discovered that the old tailor was thinking of his own young days when that couplet sang in his head, and he, too, had thirsted to set off for London in quest of literary fame, but was afraid, and while he hesitated, old age came, and then death, and found him grasping a box iron. I would not discourage any young man or young woman from entertaining the highest ambitions. There is no reason why those lines, that couplet of Cowley, should not be echoing in your mind:—

> What can I do to be forever known,
> And make the age to come, my own?

There is no reason why some of the most notable places in this city, in this state, in this nation should not be occupied by young men or young women to whom I am speaking tonight. I would make your aim as high as possible.

> Greatly begin,
> Though thou have time but for a line,
> Make that one line sublime.
> Not failure, but low aim, is crime.

Immanuel Kant used to say, "Always treat a human being as a person, that is, as an end in himself, and not merely as a means to your end." Absalom treated everybody, even his own father as a means to his end. Men whose ambition ends with themselves often discover that their ambition ends them. As soon as it becomes apparent that what the man aims at is just the glorification and exaltation of himself, the world soon forsakes him. The costly pillar of fame that he has reared stands without a tenant.

It is a curious, but interesting fact, and a rather striking fact, that hardly any of the men who eagerly set out to seek the presidency of the United States were elected to that high office. So far as we can tell, just one man, and that was by the accident of a split in the opposing party. Men highly qualified and highly gifted, far abler than men who defeated them, eagerly seeking the office, failed to secure it. Such men were Webster, Clay, Blaine. Most of the men elected Presidents were not men who had spent much of their time or strength seeking the office. The main

ambition is to rear a character which shall be worthy of men's trust and possibly used of God for the good of mankind. The lifting of one's self into any place must be thought of only as an end which is a means to a larger end. "Utterly selfish," was the comment of a college professor upon one of the eminent men of our day; utterly selfish when he knew him as a student. A brilliant man of whom I knew something, and who made a complete shipwreck of his career, when advised to take a course plainly pointed out by regard for others and by honor and duty, responded that he could not do it, for it would "destroy his career." This man was thinking about his career, his success in this world. His career was, indeed, wrecked; but not in the way in which he had anticipated. The ends we aim at must be our country's, our fellowmen's, our God's, and truth's. With such an aim we cannot be false to ourselves. When I stand by that pillar in the Wood of Ephraim, and then think of the marble sarcophagus and mausoleum which Absalom built to perpetuate his name to succeeding generations, there come to my mind the words of our Lord:—"He that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." Standing by the open grave of John Brown on the mountain top in the Adirondacks, Wendell Phillips said:—"How some men struggle into oblivion, while others forget themselves into immortality."

III. *Irreverance.* In his autobiography of seventy years, Senator Hoar paid his respects to one of his colleagues, the brilliant senator from Kansas, John James Ingalls. Ingalls was the author of the best lines ever written on "Opportunity:"

Master of human destinies am I!
Fame, love, and fortune on my footsteps wait,
Cities and fields I walk: I penetrate
Deserts and fields remote, and passing by
Hovel and mart and palace, soon or late,
I knock unbidden once at every gate;
If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore—
I answer not, and I return no more.

Of the author of that poem, Hoar says:—"John James Ingalls was in many respects, one of the brightest intellects I ever knew. One of the few things, I don't know but I might say the only thing for which he seemed to have any reverence was the character of Mark Hopkins." When last heard of, this brilliant orator and writer was reporting a prize fight in Nevada. If the end of his life was not in keeping with his ambitions and with his abilities, the secret of the failure must have been that lack of reverence to which Hoar makes reference. In his "Wilhelm Meister" Goethe puts into the mouth of one of the characters, his views on education. There he speaks of what are generally referred to as the "three reverences:" reverence for what is above; reverence for our equals; reverence for what is beneath us, the poor, the weak, the lowly, the ignorant, the reverence that came into the world through Jesus Christ. For our own purposes in this sermon we might make another classification—reverence for self; reverence for others; reverence for God.

A man must revere himself. "Self reverence, self knowledge, self control—these three alone lead life to sovereign power." John Randolph of Virginia, brilliant, but unhappy genius speaking of ambitions said, "Make to yourself an image, and in defiance of the decalogue, worship it, whether it be excellence in medicine or law or political eminence; determine not to relax your endeavors until you have attained it." This splendid exhortation to perseverance and determination and self denial in seeking one's desired goal is altogether praiseworthy and commendable, but for one phrase —"in defiance of the decalogue." This is precisely the way in which Absalom sought his ambitions—in defiance of the decalogue. He was ambitious to fill a great place in life and a greater place in death. But he had no reverence for himself. In the Bible, Esau is perhaps the chief example of a man who lost all through the lack of reverence. He is described as that "profane person." Nothing was sacred to him, not even his own birthright. He was not without an appreciation of its value, for he wept over it when he had lost it. But when he came in hungry from the fields and smelt the pottage that his brother was stewing, he put the gratification of that appetite above all else and made the bargain which he was to regret for the rest of his life. So he is handed down to posterity as the man who satisfied a lower appetite at the expense of the higher, a profane, that is, "unfenced," man in whom there was nothing sacred or temple-like or holy, and who for one morsel of pottage sold his birthright.

I spoke a little while ago of John Milton and his early ambitions. When you read of his ambition, and how he attained unto it and succeeded in writing something which the

orld has not permitted to die, you must place de by side with that the record of Milton's onduct when a student at Christ College, ambridge. Because he refused to join the issipations and revels of his other students, e was known as "the lady of Christ College." ut he was willing to endure ridicule and reroach rather than defile the body, which is ne temple of the Holy Ghost. In one of the oblest prose passages Milton ever penned, he peaks of that "just and pious reverence for my wn person." Woe to that man who has no ust and pious reverence for his own person!

With reverence for self there must be reverence for others, for their rights, for their feelngs, for their sufferings. Intent upon his own lesire for a great place, Absalom broke his ather's heart, drove him from his capital, nd involved the whole nation in the horrors f civil war. What a retribution was meted ut to this man who trampled on the rights nd feeling of others and had no respect for nything but his own desires! Instead of sitting on a throne and receiving the plaudits of loyal and affectionate people, there he is, anging by his own hair, the emblem of his wn vanity and over vaulting ambition, all lone in the Wood of Ephraim, with none to omfort him or receive from him a farewell nessage. The loneliest man in this great city onight is not the man who sits in a home, out f which has been taken by death the companion of many years; not the man who sits in his church tonight, a stranger away from friends and companions and familiar scenes nd sights. No! the loneliest person is that erson who has been living to himself and has nly therefore himself for company. He is ike a coffin—room for himself and no one lse.

It goes without saying that Absalom lacked he third reverence, reverence for God. Just a small portion of religion might have kept him ack from his sin and crime and dismal end. In one of the letters which he wrote to his son, James G. Blaine, who knew what it was o fail in an earthly ambition, said, "There is no success in this life that is not founded on virtue and purity and religious consecration of all we have to God." And so a wiser man wrote to his son long ago, "My son, the fear of God is the beginning of knowledge." Even did this life end all, the man who tries to get along without God is the loser. Godliness is profitable for all things, having the promise of this life as well as of that which is to come. It claims both worlds for its empire and promises its blessings both here and hereafter. No matter how able a man may be, or how far he has risen, if he is a godless man, he has missed the great thing for which we have been sent into this world of trial. A look of deepest sadness haunts the brow of the strong successful man who is a godless man. The higher he has risen, the deeper the sorrow. He possesses everything but the one great thing. He achieves every success, but the greatness of faith. "Seek ye first," said Jesus Christ, "the Kingdom of God and His righteousness, and all these other things shall be added unto you." At first we are inclined to doubt this; but life will show us the truth of it.

I commenced with that beautiful, but empty mausoleum and tomb in the king's dale—the tomb of Absalom, the son of David. I conclude with another empty tomb, in the garden of Joseph of Aramathea, the tomb of Jesus, the true Son of David. The first tomb speaks of wrecked ambition, blasted hopes, powers prostituted. The second speaks of a glorious work triumphantly finished. The tomb of Absalom tells of a man who found his life and lost it, who loved himself and exalted himself, with the result that he got a stone pile for a grave and a people's execration. But the tomb in the garden tells of a man who lost his life and fond it, who humbled Himself and was exalted, and death, unable to hold Him, released Him and let Him go. The tomb of Absalom speaks of the failure and breakdown and disappointment of a life that is not built upon God. The tomb of Jesus speaks of the life that lives forever because it lives unto God.

* * *

A Living Sacrifice

When Garibaldi was raising his army, he said: "I have no money, no food, no clothing, no stores, no resources; let every man that is willing to suffer poverty, shame, hunger, disease, and death, and who loves Italy, follow me." It is the measure of our suffering that will enable us to be like the Master. It has been said that when He died He left His purse to Judas, His clothes to the soldiers, His mother to John, His pardon to the dying thief, and His peace to His disciples. Some one has said, "I look for the world and I find it in the church, and I look for the church and I find it in the world." You may try all you please for the baptism of the Holy Ghost, and unless you are willing to present your bodies a living sacrifice to God, you can not be filled with the Spirit.—*D. W. Whittle, D.D.*

FLASHLIGHTS

By William E. Biederwolf, D.D., Monticello, Indiana

The Love of the Holy Spirit

Indwelling of the Holy Spirit

1 Cor. 3:16; Rom. 15:30; Gal. 5:22; Col. 1:8

WE DO not appreciate as we should the love of the Holy Spirit. We rejoice in the love of God and stand all amazed in the presence of a love like Christ's, but it is a precious fact-this yearning, jealous love of the Holy Spirit for our souls.

Francis of Assisi had one consuming desire to which all else in his life gave way. It was to live over again the life of absolute love which his divine Master had lived while on the earth. It is told in legend of him that one day as he was travelling alone he suddenly found himself at the turn of the road face to face with a repulsive leper. Instinctly he turned aside for the loathsome disease had always inspired in him deep repulsiveness. But as he changed the direction of his way he thought of Christ and what He would do. At once he returned and gave to the astonished sufferer all the money that he had, and "then kissed his hand as he would have done to a priest." Then he felt his heart grow warm and his soul was filled with a profounder peace than yet he had known.

He determined to visit the lazarretto and there among the afflicted he moved back and forth seeking to scatter some of the joy and gladness of the outside world. But at last the hour of complete self-renunciation came, and he emptied himself completely that he might be filled with a love like the love of Christ. His hands now were empty, for his alms were exhausted, but with a heart rich with compassion he entered the lazaretto no longer a temporary visitor but a permanent sacrifice for the comfort of its distressed inmates. As the story goes, "He took up his abode in the midst of the afflicted and lavished upon them a most touching care, washing and wiping their sores, all the more gentle and radiant as the sores were more repulsive."

No story of any kind can adequately portray or measure the divine love that wrought for us in bringing salvation to a wretched and undone world, but in this legend of Francis of Assisi we can catch some faint conception at least of what the love of the Holy Spirit is for us. If the leprous sores of the lazaretto are foul in the eyes of a man, how must the "wounds and bruises and putrefying sores" of a sinful soul appear to the eyes of the all-pure Holy Spirit of God and Christ. Yet in His immeasurable love He comes and makes the foul lazaretto of our hearts His dwelling place, and this He does not for His own glory or gain, but that He may save and cleanse and heal and so fit us to be the spotless Bride of the Lamb of God unto which we were redeemed.

"I beseech you," says Paul, "by the love of the Spirit." Marvelous love. Unspeakable condescension.

True Character of Preaching

The Ministry, The Call to

Gal. 6.14; I Cor. 2.2; Eph. 1.22; 2 Tim. 4.5

IN THESE days when the person and work of Christ are the subject of such assault, when His glorious Deity and His divine authority are being challenged by the destructive critic and doubted all too largely among the people, I love to recall a touching incident found in Ian MacLaren's, "Beside the Bonnie Brier Bush." It is in the chapter entiled, "His Mother's Sermon."

It is the story of a poor and humble Scotch mother who had an ambition for her boy that he should be a minister of the Gospel. To this end she made every sacrifice and denied herself many comforts that she might be able to put her only boy through college when the time came. But after a few years she was taken with a mortal sickness and when the young lad was brought into her presence she told him of the hope that was in her heart.

Her vision was rapidly dimming, and after asking him to follow Christ and meet her in the glory land, with failing voice she said, "I canna see ye noo, John, but I know yir there, an' I've just one other wish. If God calls ye to the ministry, ye 'ill no refuse, an' the first day ye preach in yir ain kirk, speak a gude word for Jesus Christ, an' John, I'll hear ye that day, though ye 'ill no see me, and I'll be satisfied."

The time came when he was to preach his first sermon in the Free Kirk. Being a scholarship man he felt of course that some unusual

deliverance would be expected by the country, and while he expected to be careful and say nothing rash it was due to himself to state the present position of theological thought, and he might have to quote once or twice from Ewald or Wellhausen.

He was living with a saintly aunt who had stood with him at his mother's deathbed and heard her dying request and noticing the anxious look on her face he said, "What are you thinking about, Auntie? Are you afraid of my theology?"

"No, John, it's no that a'm feared for the new views, or aboot yir faith, but a'm concerned aboot Sabbath. It's no for me tae advise you, but ye maun mind, laddie, that they're no clever an' learned like what ye are, but juist plain country foulk, ilk ane wi' his ain temptation, an' a' sair trachled wi' mony cares o' this world. They 'ill need a clear word tae comfort their herts and show them the way everlasting. Ye 'ill say what's richt, nae doot o' that, and a' body 'ill be pleased wi' ye, but, oh, laddie, be sure ye say a gude word for Jesus Christ."

Then came the struggle. The sermon had all been prepared; the brilliant opening, the historical parallel, the review of modern thought and the trenchant criticism of old-fashioned theology. What else could he say now to the people? And then in the stillness of the room he heard a voice that for five years had been silent on earth, "Speak a gude word for Jesus Christ."

Next minute he was kneeling on the hearth, and pressing the "magnum opus," that was to shake Drumtochty, into the heart of the red fire, and he saw, half smiling and half weeping, the impressive word "Semitic environment" shrivel up and disappear. As the last black flake fluttered out of sight, the face looked at him again, but this time the sweet brown eyes were full of peace.

He went into the pulpit next morning, and one who sat in the pews said, "I never saw Jesus Christ so plainly and never realized the unseen world so vividly as I did that day in the Free Kirk of Drumtochty."

Oh, my young brother in the ministry, yours is a mighty calling, the greatest work ever given man to do. Temptation will come—temptation to rhetorical nicety and to display of scholastic erudition and to feel that you are called upon to speak upon this, that and the other theme, but may I not beseech you, especially in a day like this, don't forget to "speak a gude word for Jesus Christ."

The Rime of the Ancient Mariner

Church, Decaying, Dead
Worldliness, Cure of
Apathy, Spiritual

Rev. 3.1; Rom. 12.2; Eph. 5.14; Matt. 25.5

THOSE who have read "The Rime of the Ancient Mariner" have been strangely moved by the wildness and the wonder of it all. It is the story of a dream-sea written by Samuel Taylor Coleridge, and in it there is a most wierd curious play of imagination in which the dead sailors are made to rise up and man the ship.

The Mariner's wanton cruelty in shooting the Albatross, which came to the ship in its distress as a bird of good omen, draws down upon him and his companions the wrath of the polar spirit. The sailors are punished with death only:

> "Four times fifty living men,
> With heavy thump, a lifeless lump,
> They dropped down one by one."

But the Ancient Mariner himself was set apart for a more dreadful vengeance, the suffering of spiritual torture. But after a time his soul is mysteriously touched, and a spring of love for man and bird and beast wells up within him, and then angelic spirits enter the corpses strewn about the deck and they rise up to man the vessel on its homeward trip. Dead sailors hoist the sails; dead sailors pull the ropes; dead sailors scrub the deck and a dead sailor steers at the helm.

As I read this strange poetic drama the dead sailors caused me to think of the words in Revelation to the Church in Sardis, "I know thy works, that thou hast a name that thou livest, and thou art dead." And is not this true all too much of the Church today? The great restless world rolls by her doors and her ministry seems powerless to arrest it.

Of course the reason is within. The polar spirit of the world, pitiless, powerful and paralyzing, has gripped her heart, and already all too much there has been a freezing up of the vitality that alone can make her alive and vigorous for the tremendous task that is hers. And so sometimes as we enter the church we seem to see dead members sitting in the pews, dead deacons passing the plates, dead elders carrying the communion emblems, dead singers serving in the choir, and sometimes, brethren, God help us, a dead minister preaching in the pulpit. "I know thy works that thou hast a name that thou livest, and thou art dead."

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

The Teaching of Jesus

Matt. 7:24-29

JESUS focused all His teaching in the Upper Room. Long before this the "multitudes were astonished at His teaching; for He taught them as having authority, and not as their scribes." "Never man spoke as He spoke." In nineteen hundred years it has not been found that anything taught by Him was in any particular incorrect. The grand principles of human life, enunciated by Him, are still just as applicable, and still just as effective. "To whom else can we go; for Thou hast the words of eternal life."

We all desire most of all things to follow Him; so we must know what He taught. It is not so much the exact details, as the great trend of His teaching, the spirit of the truths which He pointed out and enforced. We care little just what flowers were called "the lilies of the field;" but we care much that God cares for us much more than He cares for weeds and shrubbery.

Jesus never wrote any of His teaching in books. He wrote upon the sand, and He wrote in the hearts and lives of all that heard Him, "living epistles, known and read of all men." What has been written in our heart should be interpreted to our friends, in a winsome manner; for thus we are Christ's witesses.

Those taught by Jesus tried to make the writing permanent. Some at least wrote the Gospels and letters and pamphlets; and it is the miracle of the centuries how these writings have been preserved. The earliest books and letters were written in the lifetime of many that knew Jesus, and had heard Him teach. The Gospels are four independent treatises, all differing, and yet all teaching the same great truths. Some of the very early manuscripts have been found recently; and the archaeological finds of the present time are substantiating the Bible in every particular. The New Testament is the best authenticated history of ancient times.

The teachings of Jesus are now printed by the millions in nearly a thousand different languages. In all during 1928 about thirty-six million copies were issued; and China alone received over eleven millions. These are permanent, and always available.

Mysticism is always in danger of perverting the truth as it is in Jesus; for the human imagination needs sure knowedge. This is seen especially in little children; and we all are children of an older growth. Religious fervor may be cruel, unjust, and fanatical. We must anchor to the recorded truth.

The teaching of Jesus saves the body, making it forever sacred, as the Temple of God's Spirit, His truth developes the mind, broadens the thinking, and enlarges the life. His truth saves the soul to the measure of the Christ-life.

The Life of Jesus

John 14:1-6

JESUS was more than His teaching. His personality was more than could be put into words. Personality is always greater than a principle. A person is greater than a truth. Hence God must be a person or there could be a greater. Jesus Christ in the human personality of the infinite God. In His Humanity He incarnated all the truth of God that can be interpreted to human kind. The perfect human being is a part of the perfection of God.

The Gospels give us a pen picture of Jesus, far better than any painting, or photo could have done. In that case some would have worshipped the picture; but now we worship the Christ. The pen picture paints Him as Man, agreeable to the imagination of each person, and each race. We see in it the spirit of Jesus; and that alone is the essential.

"He went about." He was no recluse. He did not practice asceticism; but associated freely with men of every rank, eating with them, conversing with them, as one of them, giving Him an opportunity to lift them to something higher than they had known. He did not stay up on the Mount of Transfiguration; but very soon went down into the valley of human need.

"Doing good." A large part of His life was spent in doing good, especially in His Public Ministry. His time was spent mainly in little kindnesses, just such as we can do; and the great things, His miracles, were for a special purpose, and upon occasion.

Jesus was always a witness for God. "As the Father sent me into the world; so send I you." "Be my witnesses." "By this shall all men know that ye are my disciples, if ye have love one for another." He mingled with the lowliest for they need the witness most; but He never lowered Himself morally.

Jesus lived His life that He might lift men up to God. This is our mission, as it was His mission. He went where men were that He might by the uplift of His personality bring them up to where He stood. "He that hath seen me hath seen the Father." That is all the theology we need. To see and follow Jesus is all the religion we shall ever get. "Be ye perfect even as your Father is perfect."

The Promises of Jesus

John 16:1-14

WHEN Jesus ascended out of human vision, it did not mean that He was absent from human knowledge and human life. Since then He has been able to be present and to help infinitely more than while in the flesh. "Lo, I am with you always." As a man He had limitations; now He is everywhere present by His Spirit.

The teaching of the Upper Room was wonderfully

nriched by the unique promises of Jesus. The romise of His Spirit includes everything. During iat evening He returned time and again to this romise of all promises. "When, He, the Spirit, is ome."

How willing God is to give His Spirit to each and very one! "If ye being evil know how to give good ifts to your chidlren, how much more will your eavenly Father give the Holy Spirit to everyone that sketh Him!" The promises of Christ bring the re-ources of Heaven within reach of every sincere, de-iring soul.

"The Comforter, even the Holy Spirit, Whom the ather will send in my name, He shall teach you all iings, and bring to your remembrance all that I have aid unto you." The disciples had forgotten much iat Jesus had said to them. They had not taken otes. The circumstances had been varied. Their iemories had been crowded. Many things had sunk nto their subconscious mind. This was a reassuring romise for them and for us. The Spirit of God rought to their conscious memory all that Jesus had aid and had done.

"When He, the Spirit of truth, is come, He will uide you into all the truth." "I have many things o say to you, but ye cannot bear them now." The uture and the guidance needed every day, that the pirit of truth will give.

"These things have I spoken unto you, that my oy may be in you, and that your joy may be full." When we realize Christ's promises then we have ie abundant life. "I came that they may have life, nd may have it abundantly" (John 10:10). "This s life eternal, to know Thee, the only true God, and esus Christ, Whom Thou hast sent."

The Prayer of Jesus

John 17:1-26

JESUS carried that evening in the Upper Room up to the heart of the Father in prayer. . . This is a mple of His prayer-life. He taught the possibility f living in the conscious presence of God. He ex-mplified it by His daily life. At any moment He ould speak to the Father, as He did to the disciples, His side. He said that this should be the prayer fe of all His disciples, the possibility for every one. we are conscious that God is dwelling in our eart by His Spirit, then surely we may talk with im, and walk with Him, and work with Him. "O laster, let me walk with Thee in lowly paths of rvice."

This prayer of Jesus shows us also what He con-dered the chief truths of His teaching and the ain mission of His career on earth. His whole life as focused into the three years of His Ministry; id that Ministry was centered in His wonderful lk with the Father, before He went out to die. He alized the crisis, "Father, the hour is come."

The Son speaks with the Father. This is the ntral truth of Jesus, that He is One with the ther, that He came from the Father, that He is the carnation of the Father. "We are one." This is e basis of His thought, and His truth, and His ission.

"I have glorified Thee on the earth, having ac-mplished the work which Thou hast given me to ." His truth was the truth of God. His work was to glorify God by revealing Him to the sons of men. "I manifested Thy name unto the men whom Thou gavest me out of the world." "Glorify Thy Son, that the Son may glorify Thee." Thus God's glory was to be complete.

"I pray for them." "I am glorified in them." They were to carry on the work begun by Jesus. They were now to glorify God by witnessing for Him to the men of the world. He had established the Kingdom of God on earth; and now it was to be left absolutely to His disciples. "Neither for these only do I pray, but for them also that believe on me through their word."

"That they may be one, even as we are one; I in them, and Thou in me, that they may be perfected into one, that they all may be one in us." God made of one all peoples; and in Jesus Christ they shall become one. This is the only hope of universal peace, and of universal Reign of God on earth.

"That the love wherewith Thou lovest me may be in them, and I in them." Only by this love of God in man can the nations of earth become one. Only by this love can the Kingdom of God come. This is the one touch of Nature that makes the whole world kin. "That the world may know that Thou didst send me, and lovedst them, even as Thou lovedst me." "That they may be perfected into one." The love of Pentecost will change Babel into the Kingdom of peace.

"Sanctify them through the truth," in the truth, "Thy word is truth." "God is love." "For their sakes I sanctify myself, that they themselves also may be sanctified in truth." Love makes truth holy. The love of God makes life holy, pure, lovely, glorious. "This is life eternal, to know Thee the only true God and Jesus Chrst, Whom Thou hast sent." Such life is God's great gift to man. Christ came that we might have life; and we carry on that others may have life; and so God shall be glorified.

* * *

Christian Experience

There is much in the content of a true Christian experience. It gives assurance about Christ—that He is the Mediator, Redeemer, and Saviour. The words of Christ are thus certified to the Christian soul: "He that hath seen me hath seen the Father also," and "No man cometh to the Father but by me." The sense of assurance has come. He knows that Christ spoke truly when He said, "I am the way, and the truth, and the life." Another blessed fact is impinged on the consciousness in a true conversion—the forgiveness of sin. It is as if Christ stood there and said, "Son, thy sins, which are many, are forgiven thee." Just as the inspired writer put it: "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." Said the Psalmist: "I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin."—*Lutheran Church Work and Observer.*

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn Gates Cole, Litt.D.,
Wheaton, Illinois
Author of
Jungle Poison

UNKNOWN to Wanda, Harker had reached a critical stage in his incumbency of the pulpit at Warburton. He had long realized that there was a growing sentiment of dissatisfaction with his belief on the part of the members of the church, and that this influence was breaking down the loyalty of his officers.

The Board had called him in for a conference regarding the situation. They extended him a vote of confidence, but asked that he assume the responsibility for his teachings. To this end they suggested that he preach a sermon shortly outlining his belief, and thus reply to misrepresentations that were rife.

He agreed. Being constitutionally opposed to procrastination, he decided to preach that sermon the Sunday after Wanda left for her trip to Cleveland. He had shut himself up in his study and worked with feverish persistence. Friday, he had spent much of the night in study, and was still sleeping on Saturday morning when the messenger rang his bell and left Wanda's message from Pittsburgh.

His quarters were on one side of a former large dwelling-house, with steps opening upon the side-walk, and situated only a few paces from the church. As property values had advanced with the growth of the city, the former owner of the house had moved to a cheaper situation, and the house was rented to several professional men. Harker had secured rooms on the first floor, and had a large study and reception room, with adequate sleeping and dressing rooms opening off. Two sides of this reception room were occupied with book-shelves, and here he gave such time as he could spare from his other duties in reading the latest critical and scientific works he could bring together. But he was not honest in this selection. His books were all on one side. He scrupulously avoided any book which had not been sanctioned by his critical authorities. He was bound fast in the cords of usage and ropes of authority.

Rooms at the rear were occupied by the janitor and his wife. This worthy couple served breakfast to Harker, and looked after the care of his rooms, as well as those of the other tenants. His other meals were obtained elsewhere.

On this particular Saturday morning, the janitor answered the messenger's ring and signed for the message. Knowing that Harker had not arisen, the man slipped the envelope beneath his door. Peyton had been aroused by the insistent ringing of the bell, and had the message in his hand almost as soon as the janitor had pushed it inside.

He read it slowly and then looked up perplexed. Why was Wanda not more explicit in her telegrams? They were mere requests, plain enough as to that feature, but devoid of any statement of reasons. And Harker was insistent on knowing the why of things. There is too much explaining these days. Too few are content with following the marching orders of God in faith. Faith in God and man is perishing from the earth.

At this call from the only woman in the world that he really felt interested in, his first thought was to chuck the whole Church matter into the discard, resign, and go at once to Wanda. But the futility of such a rash move was quickly evident. The one great opportunity to set the people of Warburton right upon the

XV.
Peyton Doubts His Frients.

A religion based upon a philosophy can never produce the life of one based upon the Divine spirituality. To some, religion is a social growth, an adjustment of morals to the demands of society, irrespective of any inner motivity. A religion of the "changed heart" of the "new man" that Paul wrote about, is entirely figurative to such, and a foolish sentimentality.

eligious question was not to be missed. Besides Wanda had stated no explicit time to ome, and a few days more or less would not natter. Even though a telegram had been sent ather than a letter, he merely imagined that as because she wanted to give him plenty of me to make arrangements. He would telegraph her shortly, and if she really wanted him, e would go Sunday afternoon. He must deliver that Sunday morning sermon if the heavns fell!

He dressed and rang for his breakfast. In ne meantime he was thinking of Wanda and is thoughts were not on the high plane she deerved. The janitor's wife hurried in with the sual tray, and he proceeded to eat the viands et before him. As he finished, the phone bell ang and he replied, to find Mrs. Mason's voice xcited and tear-punctured coming to him.

"Please, Mr. Harker," she was imploring, Come to me at once. I have such bad news. A letter from Guy in Cincinnati. Oh, I can't ell you over the phone! Please come, right way!" And to his perplexity, she had hung p, without giving him time to ask any questons. Bad news—Guy in Cincinnati; perhaps e had met with an accident. Then another nought came to him. It was the insistent distrust of Wanda. He stood for a brief time in ne middle of the room, with hands shoved eep down, full length, in his pockets, and his nind seeking for a solution. Some way he ould not keep from associating this last surrise with his others. A message from Wanda n Cleveland one day; in Pittsburgh the next! Ottie Mason very mysteriously mentioned in ne; and now, some exciting situation at Maon's. There was no reason to connect all the erplexities, but somehow, Peyton as he stood nere, felt that they were all one part of a eep-seated mystery. He prepared to go to Mason's at once.

But before he could get away from his room, ne phone bell rang again. Wondering whether the mystery was to be deepened or leared up, he took the receiver. A few preminaries and Mrs. Reese's voice was coming o him.

"A message just received from a Mr. Doyle n Pittsburgh asks me to come there immeditely. Wanda has been injured in an accident. do not know how serious it is, nor its nature. What she is doing in Pittsburgh or when she ent there, is unknown to me. I thought she as in Cleveland. I have just a few minutes o catch the train for Columbus, but I want to ell you about it. I will write you as soon as I get there and learn the particulars. Good by, Mr. Harker."

"And so the mystery deepens!" he said, aloud. "I am not so sure but Wanda is responsible for the whole mystery. What sent her to Cleveland and then to Pittsburgh, I'd like to know? And then an accident! What has gotten into the girl's head? I wonder if—" but what he wondered was murmured softly to himself.

He walked over to a shelf and took down a book. It was a dissertation upon some sociological problem. He turned to the index, found the reference selected, and opened the book to a page near the end, and read,

"The most uncertain factor in the permanent reform of a person addicted to a vice, is the unquenchable habit-pull which when least expected, revives to drag the victim back into the vortex from which they had thought they were free. This tendency to reversion may be resisted when it comes openly; but when it occurs unexpectedly and without warning, it is accountable for so many victims going back to their old life again."

Peyton re-read the paragraph, and then gazed absently away. Mechanically, he closed the book, returned it to its shelf, and crossed to his desk. Unlocking a drawer, he drew from it a large picture, and for a space of time lost himself in contemplation of the magnificent woman before his eyes.

It was a speaking likeness of Wanda Reese!

No person who is saturated with the animal origin of man, can have a deep conviction of an innate goodness in woman. They may prate about the "brotherhood of man" and the necessity for "trusting the brethren," but they are preaching a theory they do not practice. It is only a firm conviction that "man made in the image of God," and possessing a divine essence that raises him above any postulated animal evolvement, which trusts to a spiritual process that no human philosophy can explain.

So Harker knew in his inner spirit, that though his pretensions outwardly were other than the Harker of his university days, that at the core, they were one and the same. A religion based upon a philosophy can never produce the life of one based upon the divine spirituality. Despite his outward pretensions of social uplift and benevolent effort, Peyton Harker realized that it was but an outer pretense that belied the real man within. Judged by his own standard of hidden immorality, he could not believe in the purity of Wanda's womanhood. His judgment was that she had deluded herself into a reform which was largely sentiment, and

ready to fall into ruins when the living canker within should eat through the crust of sentiment. To him, all in religion was a social growth, an adjustment of morals to the demands of society, irrespective of any inner motivity. A religion of the "changed heart" of the "new man" that Paul wrote about, was entirely figurative to him, and a foolish sentimentality. To Wanda he ascribed a natural pretension, differing from his own merely in an admission that Wanda might be deluded while he was not.

But he had staked his life upon this sort of religion. He believed in it. It was *reasonable;* and he pursuaded himself, devoid of sickly sentimentality. He did not believe in a religion of "being born again." So he had watched Wanda, not alone because of his passionate love for the girl, but because she exampled as proud proof of his religious conception. To him, Wanda was a reformed girl, but he saw it as a reformation based upon reason alone.

So the first mysterious movement in her life, brought the suspicion of a break-down in Wanda's character, and found a ready confirmation in Harker's belief. A religion of the mind alone, was a religion that must stand or fall with the change of attitude of the mind. Harker went to the interview with Mrs. Mason possessing a feeling of uncertainty concerning Wanda; and, unknown to him, he was to have that uncertainty vastly increased before the day should end.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

The Wisdom and Unwisdom of Walter Lippmann

THE author above named, with his book, *A Preface to Morals,* is very much in the front row at the present time. He is the object of much commendation and much criticism.

What is his position? He is frankly a humanist. Therefore he rejects the theistic world view. He is an atheist, but not a defiant one; rather, a sad one. His song is a threnody, not an anthem of triumph and joy. Here is a significant statement from his book:

"Among those who no longer believe in the religion of their fathers, some are proudly defiant, and many are indifferent. But there are also a few, perhaps an increasing number, who feel that there is a vacancy in their lives." His book, therefore, "is concerned with those who are perplexed by the consequences of their irreligion." However, the book is written from the viewpoint, not of the believer, but of the unbeliever who must "face the problem." Instead of theism, he argues for humanism.

"When men can no longer be theists," he writes, "they must, if they are civilized, become humanists. They must live by the premise that whatever is righteous is inherently desirable because experience will demonstrate its desirability. They must live, therefore, in the belief that the duty of man is not to make his will conform to the will of God, but to the surest knowledge of the conditions of human happiness."

Of course, with all its new setting and the fluent style with which it is presented, this theory of morals is not new. It is the moss-grown theory of utilitarianism in ethics, advocated long ago by the Epicureans and Hedonists, and in more recent times by Herbert Spencer. By this view there is no intrinsic distinction between right and wrong, but only that which makes for human happiness and well-being is to be denominated right, while the reverse is to be called wrong. Indeed, the very terms "right" and "wrong" have no objective reality. Christian morality is much more profound than this view, because it recognizes that which is right and wrong *per se* and at the same time that which is finally beneficial to mankind. Christianity is ever inclusive of all truth, and is not one-sided and superficial as humanistic wisdom always is.

One reason why Mr. Lippmann has given up the doctrine of God and has gone over to humanism lies in the fact that he has in some way gotten a wrong conception of the God of the Christian religion. Here is his distorted idea: He thinks that the primary characteristic of the God of Christianity is that He is a king,

ereas today, with our new social concep-
ns, we do not take kindly to the old mon-
hical views. But here Mr. Lippmann is
ndamentally wrong. The divine sovereignty
indeed taught in the Bible, as it should be,
t it is not the only or even the primary at-
ɔute assigned to God. Just as outstanding
the conception of Him as our Father; the
ie who "loves us with an everlasting love;"
o loves us, indeed, so much as to sacrifice
mself in our behalf in order to secure our
nporal and eternal welfare.

If this author had read the whole Bible
efully, he never would have gotten so one-
ed and inadequate a view of God, and so
haps his book would never have been
itten, and he never would have made his
thetic plunge into humanism.

For our part, we can see no objection to the
trine of the divine sovereignty. What kind
a world would this universe be if it were
governed by a supreme Ruler? It surely
uld not be a universe; it would be a chaos,
a cosmos. It all depends on the kind of
ng that God is. If He is a kind, fatherly,
t and holy King, then all right-minded peo-
will want Him to rule over them and keep
s hand on the helm of this vast machine
ich we call the universe. In merely human
airs a democratic regime is all right; but
en a universe is to be created, upheld and
ected, a God who is a perfect and omnipo-
t Sovereign is absolutely required.

And as for the future life, we believe it will
many-fold better to be governed and en-
ntened by a Supreme Being, who is all-wise
l all-powerful, than to be compelled to hold
election for president every four years, and
tinue to go through a quadrennial campaign
political agitation throughout eternity. Well
ght we frame a new petition for the Litany,
rom an eternal democratic regime, Good
d, deliver us!"

No; the humanistic world-view is not ade-
te or rational or satisfying. The world-
w of what is known as Christian theism is
ch better. It does not create that enervat-
and depressing "vacancy" in one's life.
ien men reject the theistic conception of
world, they will soon utter the dirgelike
of Clifford, "The Great Companion is
d;" but when they accept the Christian
w, that awful "vacancy" is filled up, and
exclaim with joy, "Thanks be to God!
e Great Companion liveth!"

A significant and penetrating feature of Mr. Lippmann's presentation is that, in the early part of his book, he defends the position of the Fundamentalist as more logical and consistent than is that of the Modernists. He has a low estimate of Dr. Fosdick, but pays a high tribute to Dr. Machen. He rightly points out that Dr. Machen, in his book, *Liberalism and Christianity,* establishes the fact that, if Christianity is to be of any real value to the human family, it must rest on a historical basis. This is the way Lippmann puts the case:

"Dr. Machen goes to the very heart of the matter when he insists that you have destroyed the popular foundations of religion, if you make your gospel a symbolic record of experience, and reject it as an actual record of events. And the Liberals have yet to answer him when he says that the Christian movement was based, not on mere feeling, but on an account of facts." He quotes approvingly the following telling epigram from Dr. Machen's book: "Modernism is altogether in the imperative mood, but historic Christianity begins with a triumphant indicative." Indeed, Mr. Lippmann seems to think that Dr. Machen's triumph over the Liberalists is complete. So it would seem that, if Mr. Lippmann were a Christian, he would be an upholder of the evangelical faith.

Why do the Modernists persist in remaining within the Protestant communions? Why do they not leave the churches whose tenets they reject and form churches of their own? Mr. Lippmann probes to the quick on this subject. He quotes with approval another writer who says:

"What holds the Fundamentalists and Modernists together except the billions of dollars invested? Nine out of ten of these dollars, spent to construct denominational colleges, schools of secondary grade, missions, hospitals, and publication societies (to say nothing of church buildings themselves), were given by Fundamentalists. It took hundreds of years to collect the money and construct these institutions." Of course, the Fundamentalists are loath to give up these hard-earned holdings, while, as another writer puts it, the Modernists "purpose remaining where the harvest is rich for those bold enough to gather it."

For a confirmation of the fact that the Modernists are perfectly willing and ready to take over property that does not rightfully belong to them, and deprive evangelical believers of their holdings, all one needs to do is to read

Ernest Gordon's remarkable, unanswerable and unanswered book, *"The Leaven of the Sadducees."*

In conclusion, we quote something that our readers should know from Dr. Frank H. Stevenson, of the faculty of Westminster Theological Seminary, writing in *The Presbyterian:*

"Mr. Lippmann is not the first cultivated unbeliever to show the complete incompatibility of Christianity and Liberalism. Professo George Santayana, of Harvard, has done th same thing in one of his brilliant essays. Thes men do not hold to historic Christianity, bu they see clearly that modern religious Libera ism is something other than historic Christian ity. Are the children of this world always t be wiser than the children of light?"

Reviews of Recent Books

By Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

His Gospel of Love and Light. By Norman B. Harrison, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Paper, 50 cents net; cloth, 75 cents net.

Depend upon it, any book by Dr. Harrison will be spiritually refreshing. He always leads his readers into the depths of the spiritual life. He loves to unfold the ideas of the most spiritual parts of the Bible. In this book he has sought to interpret the Gospel and First Epistle of St. John. And where could he have found richer food for the soul that desires to feed on the true bread of life? He characterizes the Gospel of John as "the manifestation of Life, Love and Light." In the first Epistle of John he finds "the experience of Life, Love and Light." There is no controversy in the book, but the clear and positive presentation of the life-giving Word carries its self-evidencing proof with it.

A Lawyer and the Bible. By I. H. Linton. Harper & Brothers, New York and London, $1.50.

The chapters comprising this timely volume were first published serially in *The Sunday School Times,* Philadelphia, and attracted much attention. They make a fitting companion volume to Dr. Howard A. Kelly's *A Scientific Man and the Bible.* Mr. Linton has the keen mind of a lawyer accustomed to cross-qestioning witnesses in court trials. He applies the same legal process to the authors of the New Testament, and finds that their testimony stands unimpeached and unimpeachable. For example, how could the apostles and evangelists have invented the story of Christ, imposed it successfully upon the people, and then been willing to suffer and even to die for what they knew to be a falsehood? or if they were deceived, they must have been a credulous lot, and given over to fanaticism; but we find n such elements in their characters as evinced b their writings and conduct. Their many d tails, minute descriptions, historical and ge graphical references, their high ethical concep tions, their depth of thought, and even the variants in depicting events—all go to prov that they were conscious of reciting facts they knew them. Mr. Linton has a warm affection for some of the older apologists o the days of deism in England and Americ He believes that their arguments, with a litt variation to make them apropos to our time are just as valid and convincing today as th ever were. And he is right; it would do bo infidels and Modernists good to read the wor of Butler, Paley, Whateley, Horne, Watso Lardner, David Nelson and Mark Hopkin These defenders of the faith did yeomen ser ice in the dark days of English Deism, an men of like mould and intrepidity will ser the cause of evangelical Christianity today. W hope Mr. Linton's book will have a wide rea ing in this and other lands.

Back to Bethel. By George M. Mitchell. Ma shall, Morgan and Scott, Ltd., London an Edinburgh. One shilling.

The author effectually uses the experienc of Jacob on his return from Haran to Beth as the Biblical basis for his reflections. A God commanded Jacob to return to Bethe "and make there an altar unto God," so th people of the church today must return to th place from which they have wandered only to far and too long. Jacob's adventures certain make a good frame work and foundation c which to erect a connected and important stru ture of homilies for the spiritual life of th people of God. All of us hope that in th sense the whole church will go "back Bethel."

cience, Christ and the Bible. By Gerald B. Winrod. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $1.25.

A complimentary copy of this book, autoraphed by the author, lies before us, and we reatly appreciate his kindly remembrance. It a stirring book; such as you would expect om the heart and brain of Mr. Winrod, a an who is not afraid to engage in polemics hen he feels that the cause is worth while. his book has real spiritual value, for Mr. Vinrod lays much emphasis on the mystical fe, which simply means what Paul calls "the fe hid in Christ"—that is, true spiritual felwship with the Triune God. Another valuble feature of the book lies in the fact that ie harmony between the Bible and science is sserted and quite frequently the proof is giv-n. We need good strong books today showng this fact and making it clear. In these ays a favorite employment of the skeptics nd Modernists is to try to show that science opposed to the teachings of the Bible. We re glad to note that Mr. Winrod promises a ook that will show the agreement of the Bible ith the established results of astronomy. Vhile the book by Lucas A. Reed, *Astronomy nd the Bible,* is a very good one, we need anther on the same subject, and hope that Mr. Vinrod will bring one out in a short time. ometimes Mr. Winrod seems to discount eology, while at other times he speaks well f it, and regards it as necessary. Of course, the first case he means a wrong, un-Biblical nd purely speculative treatment; in the secnd, a true, scientific treatment of Biblical docine. Mr. Winrod commands a terse and raphic style. His book is so clearly writen hat he who runs may read.

he Autobiography of Calvin Coolidge. Cosmopolitan Book Corporation, New York City, N. Y. $3.00.

It is wonderful how interesting an autobigraphy can be made if it is told in a simple nd unaffected style. There is nothing grandiose about Mr. Coolidge's method of writing. Vhile his manner is terse and lucid, it reads noothly; one might almost say fluently. There not a complicated sentence in the whole book, nd we have read it through from beginning end. A few rather lengthy sentences occur, ut they are so simple and natural in gramatical construction that a tryo in grammar an easily analyze them. But there is more to his remarkable book than merely the simplicy of its style. There throbs through it from art to finish the motive of absolute sincerity. deceitful man could not have written this book. Somewhere the camouflage would have exposed itself. Another factor of the book is the constant emphasis the author places upon what is right. Still more, in his whole life one of his dominating motives was to be of service to his country, to the world and to humanity. Then, too, he puts stress on hard and honest work, instead of on chance or luck or mere fortuity or even genius, as a means of success. Another fascinating element in this narrative is its general good will. You can find in it no ungenerous reflections on the expresident's opponents. He never attributes to them base motives; never challenges their intelligence. And how simply and graphically he portrays his simple village and country boyhood, his life at the academy, his career at Amherst College, his law studies, his experiences as mayor, state representative, governor, vicepresident, and finally president of our great country! Many great and noted people appear on this platform as natural as life, so that you do not need even to go to a moving-picture show to see them walking, sitting and gesturing and hear them talking. To us it seems that he tells the story of national and international and world-wide activities with just as much ease and simplicity as he tells the story of his life as country boy amid the Green Mountains of his native State of Vermont. Withal, while there is an entire absence of pedantry in the book, it is most informing, and throws much light on the political history of the United States within the last forty or more years. The book is wholesome reading for the young people of our age and country, and will teach them the useful lesson of thoroughness in everything they undertake to do. It would almost seem as if Mr. Coolidge had taken for his motto in early life this bracing epigram, "Whatever is worth doing at all is worth doing well," and has lived up to it.

Hudson Taylor: The Man Who Believed God. By Marshall Bloomhall, M.A. China Inland Mission, Philadelphia and Toronto. $1.00.

If ever there ever was a man who was genuinely spiritually minded, who endured many kinds of heart-rending trials and persecutions, and yet who met with ultimate success, that man was J. Hudson Taylor, the founder of the China Inland Mission. The story of his life is told in this book in a most effective and affecting way. While it is a biography, and therefore gives the reader a satisfying narrative of the chief events in Hudson Taylor's life, yet the main purpose of the author is to set forth the spirit and personality of the man. The sub-title of the book gives the key to Hudson

Taylor's life; he was indeed "the man who believed in God." His faith in God was unfaltering. Whatever untoward events occurred in his eventful life, he looked to God to deliver him from them all. While he did not despise human means and effort, because he was not a fanatic, still with him dependence on God was ever his final resource. It is amazing to know how many afflictions he endured without once causing him to doubt the goodness of God and the final success of his enterprise. Not only was he bitterly persecuted and maligned, but sickness and bereavement often fell to his lot. More than once was his life in imminent peril from the enraged anti-foreign Chinese. Yet how greatly were his efforts crowned with success in establishing the China Inland Mission, which is accomplishing wonders today on the sole basis of faith in God! And this great mission, as was its eminent founder, is true to God and His inspired Word and depends solely on God's fidelity to His promises. Its chief purpose is evangelism, and in that high and holy purpose it is successful. If you want to have your faith in God and your confidence in prayer greatly strengthened, study the life of Hudson Taylor and the work of the China Inland Mission.

The Shadow of Death. By Abraham Kuyper, D.D., LL.D. Translated from the Dutch by John Hendrik De Vries, D.D. William B. Eerdmans Publishing Company, Grand Rapids, Mich. $2.50.

Abraham Kuyper, well known as former Prime Minister of the Netherlands, was a devout and spiritually minded theologian and statesman. That is a choice combination. In his *Encyclopedia of Sacred Theology* he revealed his profound knowledge of the whole field of theology. In his devotional works he proved himself no less effective in uplifting the spiritual life and in speaking words of comfort to sorrowing hearts. In the present volume he sets forth meditations for the sick-room and the death-bed. He believed in the use of means for the recovery of the sick, because God has constituted them for that purpose; but they are always to be treated as secondary causes, and are never to be mistaken for the primary cause, namely, God Himself. He thought it a mistake for the physician to be undevout. The book contains forty-eight meditations, some of them meant to comfort the sick and suffering, others to show the dying the way to joy and victory. We cannot say that we always find the book easy reading or as pellucid as one might like. However, it is never platitudinous, but always suggestive and helpful.

Beacon Lights of Faith. By C. F. Wimberly, D.D. Fleming H. Revell Company, New York, Chicago and Edinburgh. $1.50.

If you want to read an interesting and informing book, get this one, and, lest you might forget, send for it right away. The purpose of the book is to set forth in a brief way the lives and places of many of the leading witnesses of the "faith once for all delivered," in the history of Christianity from apostolic times down to the present. Of course, not all the great men of the past can be sketched in one volume, but many of them find a place in these engaging pages. It makes a good companion volume to Dr. Clarence E. Macartney's book, *Sons of Thunder,* reviewed in the January number of the CHAMPION. By just mentioning some of the outstanding Christian heroes sketched in Dr. Wimberly's book, the reader will see what a treat there is in store for him: Augustine, Wycliff, Tyndal, Latimer, Savanorola, Joan of Arc, Luther, Cranmer, Calvin, Knox, Madame Guyon, Bunyan, Wesley, etc. The author himself stands foursquare for the full-toned gospel of Jesus Christ, and therefore portrays sympathetically the stalwart upholders of the faith throughout the history of Christianity.

Revival Sermons: Essentials in Effective Evangelism. By William B. Riley, D.D. Fleming H. Revell Company, 158 Fifth Ave., New York; also Chicago, London and Edinburgh. $1.50.

Dr. Riley is always direct, intense and stirring. We have listened to him in public addresses a good many times, and have always been thrilled by his warm-hearted messages. He fares right along, never hesitating a moment for a word or a thought. There is every evidence of careful preparation in his discourses, and yet it all seems to be spontaneous and flows along like a rushing stream. Somehow, too, he is able to put the stirring element of his public discourses upon the printed page. This book of revival sermons bears abundant testimony to that fact. You feel interested from the first word. He never grows dull; never commonplace; he is always saying something, and it is always something worth while. However, terse and engaging as is his style, that is not the chief element in these sermons. The chief element is their evangelical and evangelistic power. Never is an uncertain note sounded by this preacher. And you know that his heart is aflame with love for sinners and a desire for their salvation. Dr. Riley knows his Bible well and has had a rich experience of salvation in and through Jesus Christ, and therefore knows how to point out the way of pardon and salvation for the sinful. These sermons are also rich in

ıstrations from many sources. One wonders ıen Dr. Riley has had time to read so many ɔks and gather so much literary material, all it so relevant to his themes. But God has ted him with the three prime qualities of in-stry, enthusiasm and versatility. We do not ow that we have ever read a more engaging d helpful volume of sermons.

* * *

Additional Literary Notes

A few sample quotations from Peake's Com-ntary are here given from this pamphlet in der that our readers may see that the said mmentary is a rabidly liberalistic work:

"The Bible of the twentieth century is a new ok, needing a new treatment, and a new at-ude of mind, in order rightly to value its essage." "In reading the Old Testament we e not dealing with history at all in the modern nse of the term; it lacks nearly all the notes authentic history." "Myth and legend are ated as if they were actual occurrences." "It probable, in spite of the striking differences, at the Biblical account (of the creation) has ultimate origin in the Babylonian mythol-y." "The priestly narrative of creation is ul-nately derived from a frankly mythical story ll known to us in its Babylonian forms . . . ıe same applies to the story of the deluge." The narratives now grouped around the name Moses belong to different periods, and rep-ent various points of view." "We cannot ntify any composition of Moses in the Pen-euch."

There is much more of the same banal stuff this commentary that fills one with nausea, d makes one pity the authors who can believe : one moment that the greatest Book in the rld is as weak and errant as they represent e Bible to be. If we believed the Bible to be ch a book, we certainly would throw it aside d would not bother to write a commentary on it. What a waste of time and effort and cholarship!"

But we have just as baleful teaching in this ıntry as they have across the sea. Here is ıat Dr. Charles P. Fagnani, of Union Theo-gical Seminary, has to say in a recent issue *The Christian Century* about Elohim as He ıamed in the first verse of the Bible, "In the ginning Elohim created the heavens and the th." Says Dr. Fagnani: "This is the Hebrew me of the primitive tribal numen of the He-ws, who is the protagonist of the creation ry as adapted from a Babylonian source. He does not begin to take on the attributes asso-ciated with our word 'God' until, say, the time of Second Isaiah. It is of the utmost import-ance that the doings ascribed to Elohim or Yahweh in the Pentateuch should not be cred-ited to the being we call God."

Now think of it, anxious reader! Our Lord says: "Have ye not read that He who made them at the beginning made them male and fe-male?" (Matt. 19:4). Here our Lord quoted from Gen. 1:27 where we read: "And God (Elohim) created man in His own image; in His own image created He him; male and fe-male created He them." Thus Christ identified the Elohim of Gen. 1 as the God whom He recognized in His own day. It is the liberalist versus Jesus Christ!

Those great evangelical publishers, Marshall Morgan & Scott, London and Edinburgh, have issued an important pamphlet by Fredeick Vogt on *Biblical Chronology in the Light of Modern Astronomy.* By a fine method of calculation the author shows that "there is only one basic unit governing astronomical, Biblical and pro-phetic times, viz., the solar year." Thus the Biblical chronology and the science of astron-omy are made to syncronize in a wonderful way —another evidence that the Bible is the Book of God. Price, one sixpence.

In *The Presbyterian,* Philadelphia, Professor David S. Clark gives an incisive review of Richard Roberts' recent book, *The Christian God.* There are some good things in the book, and there are also some things that many of us cannot accept. However, the following from Dr. Clark's review is very much worth quoting: "Concerning God, and the subject of the book is God, he (Mr. Roberts) says that the progress of science has steadily reduced belief in a won-der-working, thaumaturgical God to an orderly, law-observing God. Yet he believes that once a fish leaped out of the water, lived on land, and became a land animal; and that the light irritated the skin of a prehistoric animal, result-ing in an eye. But why the eye did not come out on the top of the head or the middle of the back, where the light falls more directly, he does not undertake to explain. Verily evo-lution is more thaumaturgical than miracle."

Of another recent book (*Do the Churches Dare?* by Chauncey J. Hawkins) Dr. Clark has this to say: "The whole work is cast in the mold Emergent Evolution. The author believes mold of Emergent Evolution. The author be-lieves redemption to be achieved, not through any sacrificial interposition on the part of God,

but through the development of inherent powers in human nature. Obviously the churches could recast their message in terms of such science, so-called, only at the cost of ceasing to be Christian." Think, anyway, of the "depth" of a writer who calls the natural development of human powers by the term "redemption!"

Our good friend and contributor, Rev. George Wilson Brent, has written us a cordial letter commending our article on "The Cause Always Goes Before the effect," in the November number of the CHAMPION (pp. 618, 619). We greatly appreciate his praise of our humble work. He adds a paragraph that is worth transcribing to our columns. In connection with the article which appeared in the September CHAMPION (p. 433), he writes:

"If our two hundred different breeds of domesticated dogs were evolved from a primitive wolf stock, how on earth could that be, if 'like produces like'? A wolf with a wolf would produce a wolf. There can be no new species without a blending or crossing of seed. The seedless orange is an orange; never was a plum and cannot be an apple. The seventy-one varieties of roses are roses; none of them are daisies, neither are they radishes. There must have been an original wild dog to mate with the wolf before the present breed of dogs could have been produced by mankind."

This seems to us to be clear reasoning, agreeing with the facts of nature. Our friend adds pertinently: "The various races of mankind are all *men*—whether yellow, red, brown, black or white. There is no mixture of animal blood in their veins, no change of species; no difference in propagation (Acts 17:26; Gen. 3:16-18; Eccles. 12:6,7)."

In that extremely rationalistic and evolutionary book, *This Believing World,* the author, Lewis Browne, attributes the start of all religion to fear. His opening statement is: "In the beginning there was fear; and fear was in the heart of man; and fear controlled man." The picture containing the initial letter shows a man, with an ape-like expression on his face, stricken with terror at the zigzag lightning in the sky.

This crude doctrine, that fear was the beginning of religion, is hoary with age, and is a heathen conception. Lucretius (97-53 B. C.) advocated it. Dr. Alfred E. Garvie, in his enlightening but somewhat liberalistic book, *Tutors Unto Christ,* has this to say: "Lucretius found the source of religion in fear, and regarded it as responsible for many evils." The same doctrine was held by Petronius, anothe pagan writer. "The view was revived b Hobbes, who defined it as fear of the invisibl powers," says Dr. Garvie. Hume held prac tically the same view. Thus we see that th claim of the evolutionists that religion had i origin in fear is gray with age. How muc more elevating and rational is the Biblica teaching (which is also old) that God in th beginning created man in His own image, an thus endued him with the religious intuitio and capacity from the start. This explanation coupled with the Biblical doctrine of the fa of man, will account adequately for both th love and the fear of God that dwells in th human heart; in fact, it will adequately accoun for *all* the phenomena of man's religious na ture.

We are certainly pleased to note that thr great publishing firm of Harper & Brother (49 East 33rd Street, New York) are placin their imprint on a goodly number of excellen evangelical books. The authors of these work uphold a positive and constructive faith, an do not yield supinely to the negative Biblica criticism or the modernistic treatment of Chris tianity. Evangelical people ought to purchas and read these books, and thus encourage ou standing publishers to issue more books of thi kind. The Modernists will not buy and rea evangelical books, because they want to rea only one side of mooted questions. So if yo and I, dear reader, do not patronize the pub lishers of evangelical works, who will? Fo the guidance of those who may not have thi information at hand, we will give a list of th evangelical books handled and advertised b the Harpers, with the prices attached:

"A Scientific Investigation of the Old Testa ment," by Robert Dick Wilson ($2.00); "Th Biblical Story of Creation," by Giorgio Barto ($1.25); "A Scientific Man and the Bible," b Howard A. Kelly ($1.25); "Reasonabl Biblical Criticism," by Willis J. Beeche ($2.25); "Dated Events of the Old Testa ment," by Willis J. Beecher ($2.50); "Th Bible Under Fire," by John L. Campbe ($2.50); "The Ancestry of our Englis Bible," by Ira M. Price ($2.50); "Is the Bibl the Word of God?" by W. Graham Scrogg ($1.00); "Methods of Bible Study," by W. H Griffith Thomas ($1.00); "And God Spak These Words," by W. H. Griffith Thoma ($1.25); "What is the Gospel?" by Charl G. Trumbull (75 cents); "Exploring th Bible," by Frank E. Gaebelein ($1.50); "Ho

od Answers Prayer," by Rosalind Goforth 1.25); "Kanamori's Life Story," by Paul M. namori ($1.00); "The Case for Christian-," by Clement F. Rogers ($3.00); "The ven Finalities of Faith," by A. Z. Conrad 1.50); "A Lawyer and the Bible," by I. H. nton ($1.50).

Perfect frankness compels us to say that u must select from the Harper list of re-ious books with some discrimination, be-use they also publish a good many liberalis- books; yet it is gratifying to observe that ey have put their imprimatur on the above-med evangelical works, all of them out-oken in defense of historic Christianity. A mber of the works just named were first blished by the Sunday School Times Com-ny, Philadelphia, and have evidently been ken over by the Harpers, as we find them ted in their recent descriptive catalogue.

It is greatly to be deplored that *The Prince-n Theological Review* has been discontinued. his was one of the most valuable and scholar- magazines published in this country, and it ways stood stalwartly for "the faith once for l delivered." Before the disruption of Prince-n Seminary it was carried on by the strictly vangelical party, but evidently since they have ithdrawn and formed a new school, namely, Vestminster Theological Seminary, Philadel-hia, they can no longer afford to publish it.

However, we wish to call the attention of ur readers to the articles by Professor William renton Greene, Jr., on "The Ethics of the ld Testament," in the last two numbers of e aforesaid *Review*. You will find them in e numbers for April and July, 1929. No oubt they can be obtained by writing to the rinceton University Press, Princeton, N. J. he price is sixty cents per copy. Much of e value of these two articles lies in the fact at Dr. Greene explains a number of the oral difficulties of the Old Testament, and oes his work in a scholarly and satisfactory ay. He deals with the difficulties that are onstantly being exploited by infidels and Iodernists. He points out the fact, too, that ese same difficulties were bruited abroad long go by infidels like Bolingbroke and Paine.

As evidence that the barrage of liberalistic ooks is still being continued, and that, there-ore, the present controversy is not over, but ust be kept up, we cite a number of facts om the book department of the last issue of e *Princeton Theological Review*. An Eng-sh book by Professor C. H. Dodd, successor of Dr. James Moffatt at Mansfield College, Oxford University, goes by the title, *The Authority of the Bible*. This author is so completely entranced by the dismembering criticism of the Bible that he regards it as all settled in favor of that view. He holds that the evangelical view is not even worth discussing. The review of the book says: "It is hardly too much to say that this volume is a somewhat elaborate attempt, not to defend, but to explain away the authority of the Bible."

Dr. Oswald T. Allis gives a review of Bishop Gore's *New Commentary on Holy Scripture*. He points out "the rather surprising fact that nearly as much space is devoted to the Apocrypha as to the Pentateuch, that Tobit receives as much attention as Judges or First and Second Timothy and more attention than Daniel, or any one of the Minor Prophets except Zechariah, or Ephesians or First Peter." He also says: "Failure to do full justice to the express statements of the Bible prevents this volume from being a thoroughly reliable guide." Although Bishop Gore himself seems to accept the virgin birth of Christ, yet he places it on a very uncertain basis. How then, we would ask, could there have been an incarnation of the Son of God? If Christ was naturally engendered, He would have been a human person, not a divine person incarnated in human nature.

Another modernistic English book entitled *Old Testament Scenes and Characters,* is written by Professor John E. McFadyen, D.D., of the United Free Church College, Glasgow. This sentence will indicate the direction of the breeze so far as regards this book: "The Bible is in some real sense a rule of faith and life, and in another sense it is not and cannot be a rule at all; for in it there are found conflicting rules." Then he goes on to point out some of the old so-called "contradictions" with which some of us have been familiar since our boyhood days when we read a number of infidel authors. Dr. Allis rightly points out the logical result of Dr. McFadyen's liberalistic treatment of the Bible: "It effectually discredits the Old Testament as a reliable book, a book whose statements can be *trusted*. For a book which constantly contradicts itself cannot be true, however frankly the fact of the contradiction be admitted." In concluding his analysis, Dr. Allis points out the right way of dealing with the so-called "Biblical difficulties":

"If we interpret Scripture in the light of

Scripture, instead of pitting Scripture against Scripture, most of the difficulties will disappear, and instead of being forced to surrender the factual content of the Bible, the reader will become more and more fully persuaded that it is in all its parts the very Word of God."

You can get something illuminating from almost every source. Here is a book entitled *The Unitarians,* by Dr. Henry Gow, in a series edited by L. P. Jacks, himself a Unitarian. Concerning this book we quote from Dr. S. C. Craig, who gives a review of it:

"Dr. Gow stresses the fact that the older Unitarianism was professedly a Biblical Unitarianism. Its advocates rejected such doctrines as the Trinity and the Atonement, not so much on the ground that they were unreasonable, as on the ground that they were unscriptural. Modern Unitarianism, however, rejects the authority of the Bible, and recognizes no authority save conscience and reason." Then he quotes directly from Dr. Gow: "It (modern Unitarianism) denies the Deity of Christ, not because there is no trace of such doctrine in the New Testament, but because, even if there is, it does not accept statements of St. Paul or St. John as overruling reason."

Thus we see, from the testimony of one of its own adherents, that modern Unitarianism is thoroughly rationalistic. It has not yet learned that human reason all the world over is a very fallible and uncertain guide. It takes a long time for some people to learn the lessons of history and experience.

To the evangelical mind there is a lot of satisfaction and comfort in the following paragraph from Professor Frank E. Gaebelein's recent book, *Exploring the Bible,* reviewed in the December number of the CHAMPION (p. 672):

"Join together these facts of divine control and a wide group of authors, and you have the truth as to the origin of the Bible. It had one yet many writers. It is of single yet composite authorship. Men wrote it, but they did so under the guidance of the Almighty. They were but His instruments. The ruling hand, the mind that originated the sublime plan of the Book, the Spirit that caused humble men to record words and sentences of imperishable worth—these were all of God. In short, the Bible is God's way of expressing Himself *through* humanity *to* humanity. Consequently the authorship is twofold. Men were the spokesmen; God was the speaker."

We are much impressed with *The Autobiography of Calvin Coolidge,* recently from the Cosmopolitan Press. It is elsewhere reviewed in this journal. Mr. Coolidge is an alumnus of Amherst College. He says that in his day the students were required to attend the chapel and other religious services. When some of them did not like that kind of a regime, they were frankly told that their choice of a college was optional, "but that Amherst had been founded by pious men with the chief object of training students to overcome the unbeliefs which was then thought to be prevalent, that religious instruction was part of the prescribed course, and that those who chose to remain would have to take it." One cannot help admiring a college which was so sturdy and that would not cater to the whims of people in order to win patronage. Mr. Coolidge adds some reflections on this regime which are timely and well worth quoting:

"If attendance on these religious services ever harmed any of the men of my time, I have never been informed of it. The good it did, I believe, was infinite. Not the least of it was the discipline that resulted from having constantly to give some thought to things that young men would often prefer not to consider. If we did not have the privilege of doing what we want to do, we had the much greater benefit of doing what we ought to do. It broke down our selfishness, it conquered our resistance, it supplanted impulse, and finally it enthroned reason." We say, Bravo, Mr. Coolidge! Such golden words are needed today.

The Religious Book Club, fostered by Drs. Cadman and Fosdick and Bishop McConnell, is boldly carrying out its program of selecting only liberalistic books and recommending them to the reading public. The promoters of this concern are doing a lot of advertising. We do not know how many times they have circularized the editor of this department. Among the books that they have selected is Professor John Baillie's *The Place of Christ in Modern Christianity.* The very title of the book, however, is wrong. There is no such thing as "Modern Christianity" as distinguished from Christianity *per se.* Christianity is that pure system of truth and salvation which God gave to the world through His Son, Jesus Christ, according to the inspired record given in the Holy Scriptures of the Old and New Testaments. Christianity is now what it was when originally given to the world, and therefore is not something that changes through the pass-

g years. What the author should have called s book in order to be strictly accurate would , "The Doctrine of Christ According to the odernistic View." The trouble with the odernists is that they are so inaccurate in eir statements that it keeps the evangelical efender busy correcting their errors. Of rofessor Baillie's book the acute reviewer of *he Presbyterian* offers the following remarks:

"He makes clear that modern Christianity o-called) does not hold the doctrines of the rinity and the Incarnation and the Atone- ent as set forth in the great creeds of Chris- ndom—Greek Catholic, Roman Catholic, and rotestant alike. According to Dr. Baillie, 'the rimary significance of Jesus for the world is st that He was the first Christian, the ounder and first member of the fellowship of hristian love, the first man to regard His llows in the true and complete spirit of hristian brotherhood and to look up to God Father in quite the Christian way.' He Dr. Baillie) explicitly denies that Jesus was ie God-man, or that a unique redemptive gnificance attaches to his death. In our dgment his book is fitted to make increas- gly clear that what goes under the name of nodern Christianity' lacks all that is distinc- ve of genuine Christianity, and that as such ought to be called by another name. The eal Jesus has no place whatever in 'modern hristianity.' The Jesus Christ of which it peaks never existed; and even, if He did exist, ould have no power to save sinners from the uilt and power of sin."

And yet, kindly reader, remember that this ook was deliberately selected by Fosdick, adman, Brent and McConnell as one of the est books for Christians to read! It is no onder that McConnell and Cadman gave vasive answers to Dr. Sloan's questions on undamental doctrines, and that Fosdick, ewis, Brown and Rall ignored them alto- ether. Regarding Dr. Baillie's view of Christ, ny one can see that he has missed the primary atter, namely, that Christ came into the world "seek and to save that which is lost" and to hed His blood "for the remission of sins." aul says: "But God commendeth His love ward us, in that, while we were yet sinners, hrist died for us" (Rom. 5:8). And John rites: "Herein is love, not that we loved God, ut that He loved us, and sent His Son to be ie propitiation for our sins" (1 John 4:10). o our way of thinking, therefore, Dr. Baillie's ook cancels "Christianity's superlatives."

Another liberalistic book is *The Bible from the Beginning* (The Macmillan Company), by Rev. P. Marion Simms, Ph.D. Yet it was recently commended by a supposedly evangelical reviewer in a supposedly evangelical journal. We fear that some reviewers do not read books carefully and discriminatingly. Dr. Simms is entirely at one with what he calls the most competent "scholarship." Just turn to page 83 and read:

"The sources of the Hexateuch—generally designated as J, E, D and P—are supposed to have been written, J and E from the tenth to the ninth century B. C., D in the seventh century, and P in the sixth century. Thus the first six books of the Old Testament would necessarily have to be written some time within the sixth century or later.

"That Moses could not have written the Pentateuch in anything like its present form, seems to be as definitely settled as anything can be."

We have to stop here at a semi-colon, because the next statement pertains to something else. Now, think of it! Moses lived 1571-1451 B. C.—an era when there was much writing; and yet these wise critics declare that he "could not have written the Pentateuch!" Such slavish following after the negative critics in the face of all the books and well-known facts to the contrary makes one almost despair of human nature's perversity.

Dr. Simms dates Daniel "about 165 B. C.," and that in spite of Robert Dick Wilson's great book, *Studies in the Book of Daniel.* Among the many books which Dr. Simms says he consulted in the preparation of his work are a few evangelical authors, but evidently he was not affected by their arguments. The vast majority of his authors are of the liberalistic school. His book is adapted to undermine the faith of believers, because the divine element in the Bible is scarcely mentioned. Indeed, he says that his purpose is not to deal with that element, but merely with the human element. That is a one-sided and narrow way to treat the Bible.

A much more uplifting and faith-strengthening book is Professor Frank E. Gaebelein's *Exploring the Bible* (Harper and Brothers, New York), mentioned above. It is not one-sided, as is Dr. Simms' book, but deals adequately with both the divine and the human factors in the production of the Bible. While this book does not make so great a dislpay of

scholarship by means of footnotes and literary references, yet no one can read it without becoming aware that the author is familiar with the liberalistic claims and assumptions. Get this book and be encouraged, built up in your faith in Christ and the Bible. The price is $1.50.

There are, however, some true and encouraging facts brought out in the liberalistic book —that of Dr. Simms—mentioned above. As is well known, the vowel points were not in the original Hebrew texts of the Old Testament, but were added by the Massoretes about the end of the seventh century A. D. Regarding this matter, we are glad to have Dr. Simms say (pp. 15, 16): "The absence of vowel points from the original text, however, is not so serious as might be imagined. Synagogue rolls have never contained them, and still do not. Most modern Jewish writings, books and newspapers contain no vowels; and Hebrew scholars have no trouble whatever in reading them.

"Generally only one reading is possible. The context usually is such that only one set of vowels can be supplied and make sense. Now and then a different set of vowels for a certain word or words make equally good sense, and in such cases we cannot be sure as to what the reading should be. But neither faith nor morals is endangered by such difficulties. The vowels of the Massoretic text represent only the tradition of the Jews, and we are under no obligation to adopt their reading when a different and more reasonable reading is possible.

"A modern Hebrew Bible differs in no important respect from the first published editions, especially editions made after the Massoretic text assumed standard form in the Bible of 1524-25. . . Hebrew Bibles may be had with pointed or unpointed text, that is, with or without vowels and accents."

Here is a bright and cheery booklet by Rev. Ross H. Stover, D.D., pastor the Messiah Lutheran Church, Philadelphia, Pa., known as "The Friendly Church." And that church surely is rightly named. The attractive title of Dr. Stover's booklet is *Why Am I Living?* This well-known preacher of the gospel, guided by the Bible, which he accepts with all his heart, is able to give a good reason for man's existence. He is not like the noted scientist and rationalist, Sir Arthur Keith, who wants to revamp Darwinism, and who in his recent book, *Concerning Man's Origin,* calls the question, "Why are we here?" "that great riddle," and is not sure that it will ever be solved! Yes, Dr. Stover gives a good and uplifting answer to that question. You will want to read his brochure. The price is 25 cents. Address the Author, Messiah Lutheran Church, 16th and Jefferson Streets, Philadelphia, Pa.

A recently advertised book bears the title *Truths to Live By.* It seems to deal with some vital problems. Another book, and a good one, published some years ago, is called *The Truths We Live By.* It is our conviction that these titles indicate a narrower view than that presented by the Bible, which reveals the truths we may live by, the truths we may die by, and the truths we may live by forever. There is nothing narrow, one-sided or lop-sided about the teaching of the old Book given us from heaven.

You can almost always tell without reading very far whether an author is going to be one-sided or all-sided. For example, here is a new book entitled, *The Psychology of Religious Adjustment,* whose author (a state university professor) declares it to be his conviction that "the field of psychology" should be kept "distinct from theology and the philosophy of religion." We would like to know how a work on religious psychology, if it is at all thorough-going, can be kept wholly separated from theology. If God or supernatural powers are recognized at all, that would belong to the realm of theology. And when the author raises the question, as he does in his second chapter, "Is Religion an Instinct?" he delves into the problems of philosophy as well as of theology. Besides, how can any one account adequately for the religious principle in man without recognizing some kind of a supernatural source for it? Think it over: if there is nothing but insensate matter in the universe, could it ever have given rise to mental, moral and religious personalities? Can you get something out of nothing?

Now, the Bible and the theology and psychology based upon its teaching are not thus narrow. They recognize the human mind as capable of knowing and experiencing the supernatural, and that is the psychology of it; then they recognize God as revealing Himself in His Word and by His Spirit to the mind thus constituted, and that is the theology of it. This is an all-sphered view, and gives an adequate explanation of all religious experiences. There is a beautiful correlation between true theology and true psychology, and the Bible gives us the knowledge of it.

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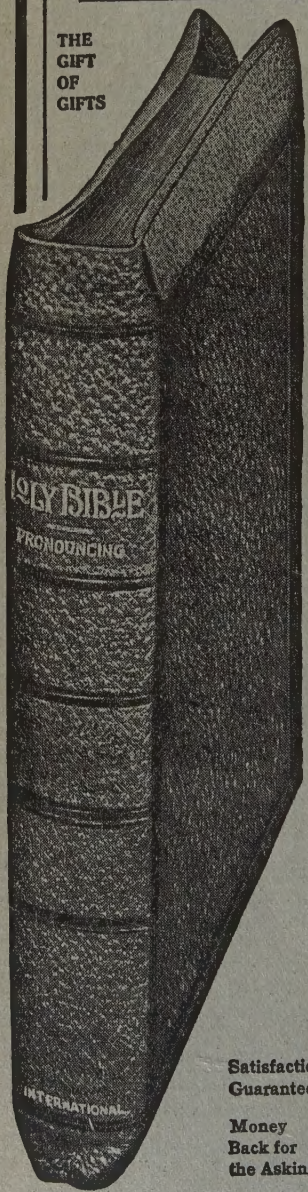

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